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Social Justice Review

ANGELIC PASTOR OF A BROKEN WORLD

NEWMAN—THE KINDLY LIGHT

TOWARD MENDING THE BREACH IN CHRISTENDOM

CATHOLIC CONSERVATIVE-PROGRESSIVES IV

SOCIAL IMPLICATIONS OF EDUCATION

"Opus Justitiae Pax"



Pope Pius XII

Born March 2, 1876
Elected Pope March 2, 1939
Eternal Peace Oct. 9, 1958

Pope Píus XII

ANGELIC PASTOR OF A BROKEN WORLD

A BITTERLY DIVIDED WORLD was united in sharing a common loss when death terminated the glorious pontificate of His Holiness Pope Pius XII very early on the morning of October 9. It seems safe to say that the passing of no other person in our time could have occasioned grief to such universal extent. A world torn by hatred and strife came to know and love a Pope whose whole life became a complete dedication to the cause of peace. Pope Pius long since became firmly established as mankind's leader in the plodding and wearisome quest for harmony and concord among the nations. His eloquent and reasoned pleadings in the cause of peace often provided the solitary hope for all men of good will especially at such times during his nineteen-year pontificate when the very fate of the world seemed to hang precariously in the balance.

When he was elected to the See of Peter on March 2, 1939, Pope Pius XII proclaimed his dedication to the cause of peace in his motto: "*Opus justitiae pax*," peace is the work of justice. The motto was most timely, for Europe was even then on the brink of World War II. To what extent this chosen preoccupation would be embraced by the learned and saintly Pontiff the whole world was gradually to learn. The quest for peace was to be Pius' consuming interest. What lent cogency to his enlightened and earnest pleadings was his personal dedication, his universally recognized sanctity. Our times are unquestionably seriously out of joint; but even such a distracted world still had sufficient perspective to recognize a saint when it saw one. And the holiness of Pope Pius XII, proclaimed at his death by secular and religious press alike, must be regarded as the outstanding mark of a man who was distinguished by a combination of talents and qualities of excellence.

Pius' dedication to peace was not restricted to the realm of international relations. Of extreme importance was his success in creating a new at-

mosphere in relations between the Catholic Church and other religious bodies, particularly the Protestants. The visit to the Vatican of the German Lutheran Bishop Dibelius in 1956 was significant of the esteem in which the late Pope was held generally by Protestants. As it is unquestioned that the Holy See under Pius XII reached a high point in world esteem, so must it be said that no Pope since the Reformation had enjoyed the respect, esteem and even affection of Protestants to the extent enjoyed by our late Pontiff. What wonderful fruits this lone achievement augurs only Providence knows.

Pope Pius XII, saintly as he was, was nevertheless very much atuned to the times. Our age of technological advancement felt that he was its own. To an extent far surpassing other Pontiffs, he received in audience gatherings of all sorts, never content with mere compliance with the amenities of the occasion but invariably giving words of enlightened counsel and direction which indicated his familiarity with the particular field in which the group was interested. Although frail of body, Pope Pius combined an abundant energy with a most remarkable intellectual brilliance and scholarship. Evidence of his prodigious capacity for work are his twenty-eight encyclical letters and more than one-thousand allocutions and messages. No other Pope remotely approaches this achievement.

Two years ago, when the late Holy Father observed his eightieth birthday, he was saluted by another German Protestant Bishop, Dr. Hans Lilje, who described the Pope as a "Roman of the Romans." He stated in an article that, like other great names in the history of the Papacy, Pius XII merits the title of "The Great."

Having had the thrill and the good fortune of living during the pontificate of the late Holy Father, we heartily concur with Dr. Lilje and are confident that history will so acclaim our universally loved Supreme Shepherd, the *Pastor Angelicus*.

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Newman: The Kindly Light

HE DIFFUSES THE LIGHT HE SOUGHT AND FOUND

Liam Brophy, Ph.D.—Dublin, Ireland

THE HOSTS OF HIS ADMIRERS rejoiced when it was announced last June that an ecclesiastical Court of Inquiry to investigate the life, virtues and writing of Cardinal John Henry Newman had been set up by the Archbishop of Birmingham, the Most Rev. Dr. F. J. Grimshaw. Thus were the first steps toward the possible and, we hope, probable, canonization of that great churchman who was indeed a "kindly light" to all genuine seekers after truth in his own generation and ever since his death in 1890.

"Kindliness" and "light" are the two ideas which are closely associated with the great name of Newman. They are Christlike qualities. Kindliness in Newman's life portrays him the serene martyr of mean attackers and a melancholy time, as is borne out in what is the best book on him to date—*Newman, His Life and Spirituality*, by Fr. Louis Bouyer. (Burns and Oates) In the preface Msgr. Davis expresses the hope that the book will serve as a stimulus to the movement to have Newman declared a saint. The legion of Newman lovers will welcome such a stimulus. They will thoroughly agree with the book's endorsement of Fr. Przywar's assertion that, as St. Augustine was the great light of the early period of the Church, and St. Thomas of the Middle Ages, so is Newman the great mind of modern times. It seems fitting that the third member of that illustrious triad should also be raised to the dignity of the altar.

Martyrdom of the Spirit

From the days of the Oxford Movement we might say that Newman endured a martyrdom, not indeed of the body which, however agonizing, is relatively brief, but of the mind and spirit. He

was by nature sensitive and shy. Some even aver that he was morbidly so. Yet he had to endure not merely "the slings and arrows of outrageous fortune," but the hostility of his enemies and the misunderstanding of his dearest friends. It is curious to note how some have refused to consider him holy because of his acute sensitivity, a facile objection which Fr. Bouyer dismisses by asking the rhetorical question: Since when has sanctity been a matter of temperament, or since when have the robust, insensitive, healthy temperaments become the exclusive seed-ground of sanctity? Obviously, merit is the primary factor in sanctity; and merit is gained on the useful purposes to which temperament is put, with the aid of grace. The keener the sensitivity, the greater the suffering and opportunities for merit. These opportunities came to Newman in almost overwhelming measure, and he accepted them with patience, with kindliness, because from his earliest years he set his face towards the light of truth. He knew that all who follow the Light must be prepared for innumerable and unceasing assaults from the Spirit of Darkness. In Newman's case these assaults took the oppressive shapes of doubt, despair, physical and mental depression, disappointments, and an almost continuous sense of frustration, both in his Anglican and in his Catholic days. The measure of the great man's holiness is the heroism with which he endured these temptations and trials.

"For years beyond numbering," Newman wrote from the depths of the slough of despond, "I have been crying out. I have labored in vain. I have spent my strength without cause and in vain. . . . It is the rule of God's providence that we should succeed by failure." He failed in his

efforts to revive primitive Christian Catholicism in Oxford during the 1830's, in his attempts to establish a university in Ireland on Christian Humanist foundations; in his ambition to form "an intelligent, well-instructed laity;" in his hopes for setting up an Oratory for the help of Catholics at the universities. A man less holy would have felt that the hand of God was against him. To Newman the darkness of these disappointments was but "the shade of His hand outstretched caressingly," for he never ceased to believe in the luminous presence of God and His purposeful intervention in all human affairs. "What gain is it to please the world, to please the great, nay even to please those whom we love, to be applauded, admired, courted, followed, compared with this one aim, of not being disobedient to the heavenly vision?" So he wrote in his *Apologia*, and he could justly say at the close of his life: "I have never sinned against the Light."

Newman was of a most affectionate nature; he dearly loved and was loved by his friends. Had he pleased the world, in the shape of the Anglican Church and the *Status quo* of the Liberal era, he most assuredly would have won renown, been applauded, admired, courted and followed. But he kept the aim of his mind and spirit directed to the Light, to become himself a light to many ever since; and for that he had to suffer.

The Ways of Providence

It is possible to see the ways of Providence in many of the disappointments that beset Newman. Born in London in 1801 of an English father and a mother of Huguenot descent, he was brought up in the Established Church. He was a gifted, sensitive and precocious boy and, having matriculated at Oxford before he was sixteen, gave every indication of a brilliant career. However, owing to financial worries at home and his own illness from excessive study, when he went up for his Bachelor's degree in 1820, he passed only in the lower grade of second class honors. In this, the first of many disappointments, we can see the hand of God directing him to the Church and his great destiny. Had he graduated brilliantly, as was expected, he would have been destined for the bar. But, after becoming a Fellow of Oriel, he stayed on at Oxford, and in 1824 decided to take Orders, after which he accepted the curacy of St. Clement's. From the outset he directed all his energies of mind and spirit with such ear-

nestness to the Church that he became an acknowledged leader among the students for whom, as one of them said, *credo in Newmanum* became a genuine act of faith.

The next event of interest in his journey to the Light was, symbolically, his journey to Rome in the companionship of his close friend, the brilliant scholar Richard Froude, who infected Newman with his love for the Medieval Church. Prejudices were peeled from their eyes in the Eternal City. When they visited the Irish College and there met Dr. Wiseman, the future Cardinal Archbishop of Westminster, Newman was amazed at the culture and sincerity of the eminent ecclesiastic. He had expected to find someone uncouth and sly. "What can I say of Rome," Newman wrote, "but that it is the first of cities, and that all I ever saw are but as dust (even dear Oxford) compared with its majesty and glory."

That Newman's heart still believed in Oxford and the Established Church is proved by his *cri du coeur*, with its faint hint of wavering:

"O that thy creed were sound!

For thou dost soothe the heart, Thou Church
of Rome,

By thy unwearied watch and varied round
Of service in thy Saviour's holy name. . . .

How shall I name thee, Light of the wide
West,

Or heinous error-seat?"

On the way home to England the travelers paused at Sicily, where Newman fell dangerously ill of fever. Sheer willpower, which he had in abundant measure, kept him alive. "I shall not die," he said, "I have work to do at home in England." Providence was indeed keeping him alive for a great work, but not as he had expected.

Not a Harlot, but Mother

When they returned to Oxford in 1833, a group of Oxford's foremost scholars initiated a reform movement, stirred and provoked by the Government appointment of an out-and-out heretic to the chair of theology. The movement gathered round Froude, Keble, Pusey and Newman. When its most brilliant member, Froude, died, the great-hearted William George Ward, reminiscent of Chesterton in bulk, benevolence and apologetic skill, entered the list, and first pointed Rome-ward with his book, *The Ideal Church*. The less

athletic souls were startled and found themselves outpaced. They started their *Tracts for the Times*, which were written mostly by Newman. They called for a return to fundamental Christianity, to the old Faith. Newman quieted the fears of those who thought he was heading them to Rome. He assured them the Pope was Anti-Christ. All he wanted to do was to purify the Church and get back to beginnings, the better to make a fresh start. At whatever the cost, he wanted to see the Light and clear away all obfuscations and obstacles.

Newman delved to find the Light. He was commissioned to dig into the dark depth of antiquity among the writings of the Fathers to find those principles which would prop the tottering Protestant Church. Newman worked with super-human energy, and all England followed his work of scholarly excavation. Then the amazing thing happened. The Church of the Fathers which he had brought to light turned out to be the Church of Rome. Newman had been consistent; he was not called upon to be heroic. He felt like a man who had been shouting at a woman in the streets cursing her for a devil, calling her a Scarlet Woman, uniting in herself all the vices of Satan, and then catching up with her to discover—his own mother! It was a decisive hour in Newman's career. He might have feigned not to recognize the Mother Church, or left Anglicanism in that crepuscular state of suspended belief which is its native habitat. But he chose to serve the Light. He admitted his past error and those of his Church, in the famous Tract Ninety. It was the signal for popular outcry. The tense moral atmosphere relieved itself in a storm of protest and abuse.

To him the bitterest accusation was to be charged with the betrayal of friends and his beloved and revered Oxford. He was accused of betraying those who had confidence in him and of going over to Rome. It was even darkly hinted that he was a secret agent, a fifth columnist of Rome! He was condemned to wander in a spiritual wasteland in a state of utter dereliction of spirit. He felt abandoned "between two worlds, one dead, the other powerless to be born." "I have no existing sympathies with Roman Catholics," he wrote at this time. "I know none of them. How much I am giving up in so many ways, and to be sacrificed irreparably, not only from my age . . . but from the especial love of old

associations and the pleasures of memory." We must bear in mind that Catholicism in England was at that time a ghetto without respect, without courage, without honor.

Newman sternly, and through a long, slow martyrdom of spirit, adhered to his early motto: "Holiness rather than peace." He had chosen the Light, and he composed the prayerful poem which had become one of the world's most popular hymns:

"Lead, kindly Light, amid the encircling gloom,

Lead Thou me on!

The night is dark and I am far from home—

Lead Thou me on!

Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me."

It was with a remembrance of those days in mind that he later wrote in his sermon on duty: "To be detached is . . . to lean on nothing temporal; it is to care simply nothing what other men choose to think or say or do to us; to go about our own work, because it is our duty, as soldiers go to battle, without a care for the consequences; to account credit, honor, name, easy circumstances, comfort, human affections just nothing at all, when any religious obligation involves the sacrifice of them."

"Great Acts Take Time"

For three years Newman endured the purgatory of isolation, slander, neglect and religious doubt. Logic and his innate devotion to the Light had led him so far. But the *unum necessarium* had still to come. "Great acts take time," he said. Or, should we not rather add, the grace of God takes time, and works, *ohne Hast und ohne Rast*, with penetrating energy on the souls of all who open themselves sincerely to its influence. "I felt altogether the force of the maxim of St. Ambrose: *Non in dialectica complacuit Deo saluum facere populum suum*," we read in the *Apologia*. "For myself it was not logic that carried me on; as well might one say that the quicksilver in the barometer changes the weather. It is the concrete being that reasons: pass a number of years, and I find my mind in a new place: how? the whole man moves; paper logic is but a recording of it. All the logic in the world would not have made me move faster towards Rome than I did; as well might you say that I

have arrived at the end of a journey, because I see the village church before me, as venture to assert that the miles, over which my soul had to pass before it got to Rome, could be annihilated, even though I had been in possession of some far clearer view than I then had, that Rome was my ultimate destination. Great acts take time."

Newman retired to Littlemore, living a semi-monastic life while the grace of God worked within him. Then on a stormy day, October 9, 1845, he was received into the Church by the Venerable Father Dominic Barberi, an Italian Passionist. He was ordained priest in the following year in Rome. Pope Pius IX approved his plan for the establishment of the Oratory of St. Phillip Neri. When he returned to England in 1847, he took up missionary work in Birmingham and London, and presided over the English House of the Oratorians.

But the joy of receiving the Light was to be clouded over by misunderstandings and disappointments. In 1851 he was sent to Ireland to found a Catholic University. There the English scholar, brought up in the tradition of Anglicanism and accustomed to the society of gentlemen, encountered obstruction and pettiness from those who associated his race with oppression and condescension. His aim had been to explain the part theology occupied in a university curriculum; to show that knowledge was worth pursuing for its own sake; to prove that a university should produce well-poised, cultured and well-informed men, and to define the attitude of the Church towards literature and science. A nation which had but lately received Catholic emancipation was not yet prepared for the spirit of Christian Humanism. *Primum vivere, deinde philosophare!* The "mere living" had been such an effort through so many centuries, the philosophizing had to wait. Newman's martyrdom was further sharpened by the rudeness and rebuffs he received in Ireland, where, as he recorded, he labored with the door shut in his face. But the noble endeavor brought forth his *Idea of a University*, a classic on Catholic education, considered by some to be his greatest work.

Accusations and Humiliations

Further humiliations awaited him on his return to England. He began his *Grammar of Assent* and laid himself open to charges of Modernism and Immanentism. Besides, he edited *The Rambler*, which had fallen into ecclesiastical disfavor. He, the man whose memory would out-

last almost all men of his generation and who sacrificed so much to serve and follow the Light, was openly accused of heresy. In Oxford he had been once accused of Romanizing that citadel of learning. Now he was charged with trying to bring the Oxford tone into the Church. "If," as Emerson said, "to be great is to be misunderstood," then Newman was assuredly great.

Whatever patience Newman might display under personal slights and affronts, he would not keep silence when the truth, for which he suffered, was assailed. In 1864 *Macmillan's Magazine* published an article by the popular author and novelist, Charles Kingsley (the original creator of the "opium of the people" slogan), in which he asserted that truth had never been a virtue with the Roman clergy, and offered Newman as an illustration.

The original offensive and provocative passage ran: "Truth, for its own sake, had never been a virtue of the Roman clergy. Father Newman informs us that it need not and, on the whole, ought not to be; that cunning is the weapon which heaven has given to the saints wherewith to withstand the brute male force of the wicked world which marries and is given in marriage. Whether his notion be doctrinally correct or not, it is at least historically so." With a courtly and grave dignity Newman demanded an apology to be published in the same magazine. Kingsley, probably aided and prompted by some old Tractarians and anti-Catholics, parried, wrote equivocal apologies in which he insinuated that Newman, as a master of lying, probably knew better than anyone else what he meant. Kingsley dug far back into Newman's pre-Catholic sermons, and shuffled his evidence with patent, clumsy dishonesty. He lost self-control at finding that it was he himself, as all the world might infer, who was the liar. The great Cardinal remained perfectly calm because, as he explained to Kingsley, "I am in a train of thought higher and more serene than any which calumniators can disturb."

Lest the world might think the choleric Kingsley had won the contest, Newman decided to publish a refutation of the slander which would be, at the same time, an exposition of his own spiritual progress towards the Light. Writing sometimes twenty hours a day, he turned out his *Apologia pro Vita Sua* in a few weeks. Kingsley, completely vanquished, was dismissed: "Go to the shades, old man, and boast that Achilles sent

you thither." All England cheered and Newman's old *alma mater* made him an Honorary Fellow of Trinity. When Pope Leo XIII ascended the Chair of Peter in 1878, a group of English Catholic peers requested Cardinal Manning to recommend Newman for the Cardinalate.

Recognition from Rome

Matters were not long delayed. In the following February, the Pope indicated his willingness to bestow the Cardinal's hat on the scholar who had done so much for the propagation of the Faith in England. He was created a Cardinal Deacon in May, and was thus the first priest in modern times to be raised to the Cardinalate without first being made a Bishop. He spent the remaining eleven years of his life in the calm seclusion of the Birmingham Oratory. When he was buried at Rednal, they carved on his tomb the simple and very appropriate phrase he him-

self had chosen to be his epitaph: "*Ex umbris et imaginibus ad veritatem*," "out of shadows into the Light of Truth."

For one who was by nature and grace a lover of light, the shadows had indeed been a martyrdom. He was literally persecuted for the truth, and flagellated with frustrations and sharp contradictions. Yet, no amount of human malice, ill-will, misunderstanding or betrayal marred his kindness, because he rather expected these things when he turned towards the betrayed and deserted Figure on the Cross. He, the greatest scholar of his time and now ranked with Augustine as one of the greatest religious thinkers of all times, was a humble man. He claimed merely this virtue for himself—that he had never sinned against the Light. Providence, which guided him, has in turn made him a kindly light to all who, with sincerity and open heart and mind, seek the Light amid the encircling gloom of a baffled world.

The Renaissance of Reformation Research

TOWARD MENDING THE BREACH IN CHRISTENDOM

Rev. John P. Dolan, C.S.C., Ph.D.—Notre Dame, Ind.

THE GROWING CONCERN over what has been termed the mediocrity of Catholic scholarship in this country is perhaps nowhere more in evidence than in the lack of real interest in the work that has been accomplished in recent decades in the research of German Catholic historians in the field of Reformation studies. In a country where the vestiges of the Reformation are far more in evidence than in the nation of their origin, in a society that is far more permeated with the mentality of Protestantism than we are aware, it is a shame that so few American Catholic historians have interested themselves in this all-important field of history. The interest in inter-faith movements, so much a part of the American scene, is too often offset by a naivete that looks upon the reform of the 16th century as the work of renegade monks, a phase of history that can be dismissed with the anathemas of Trent, and at most as an epoch that Catholics can cast aside with a few disparaging cliches. Yet it is a truism that

the wound in Christendom, inflicted by the Reformation, can be healed only after a penetrating reappraisal of its historical causes. No ecumenical movement can survive if it separates itself from the *traditio historica* of the Church.

Beginnings of This Renaissance

This renaissance of Reformation studies finds its antecedents in the very beginnings of critical historical studies. It is a phenomenon that can be traced to the movements in German universities that made the last century the great period of scientific history. Throwing off the shackles of the Enlightenment and dispelling the mists of romanticism, the German Catholics of the early 19th century are to be thanked for initiating the critical research in the Reformation field at a time when the consciousness of the role they were to play in a unified Germany was in its infancy.

The publication of Moehler's *Symbolik* in 1832 and of the *Reformation* of Doellinger in 1846-48 are milestones in the break-through that was

to bring to German Catholic historians and through them to the historians of other countries a consciousness of the position of the church in its true historical perspective. Even after the exhaustive work that followed the opening of the Vatican Archives by Leo XIII, the works of these two men can be read today as remarkable insights into the Reformation and pre-Reformation period. Although Doellinger followed Ranke in believing that the Papacy was an institution that outlived its historical context—a theme that the resurgent Papacy of forty years later was to utterly refute—he must be listed along with Moehler as one of the most distinguished scholars of 19 century Germany. It is a great tragedy that Doellinger, who contributed as perhaps no other contemporary Catholic to the development of historical research, who attracted to his person scholars not only from all Germany but from England and France as well (Lord Acton), should have broken with the Church during the Vatican Council. His defection not only bore in its wake many of the most promising historians of the period—Moriz, Ritter, and Druffel, to name a few—but it impaired Catholic research for generations to follow. The continuity of a strong Catholic interest in the Reformation and the production of outstanding scholars were, however, not entirely impeded.

The next generation of German scholars were to develop in the atmosphere of the *kleindeutsch* and the *Kulturkampf*, conditions that did color and weaken the objectivity of their writings. Janssen's influence through both Doellinger and Moehler, his aim to produce "*eine bunte Mappe aus dem Zeitalter der Reformation*" cannot be overlooked; but it was rather an avowed attempt to emancipate himself from the confines of confessionalism and the vestiges of the Enlightenment that in his own words was the aim of his research. Although he was no member of the "*kleindeutsch*" party in the German question of the day, his enthusiasm for a unified Germany colored his works. His *History of the German People*, granted its popularity, was in no small way due to its dramatic appearance in the midst of the *Kulturkampf*, was, nevertheless, one of the most important writings in the last century on the Reformation period. Yet even his Catholic readers were aware of its apologetical tone and the over-rosy picture he painted of the Church deficiencies

in the 15th century. Nonetheless, this work gave an impulse to research into the conditions within the Church on the eve of the Reformation, an impulse that was to inspire writers like Laemer, Falk and Paulus. That the Germans were the scholars to open up an entirely new field of research in the newly opened Vatican Archives¹⁾, and that Catholics were in the forefront in this epoch-making move can be credited to men like Moehler, Doellinger and Janssen. Janssen died in 1891, the year after Doellinger. His work was carried on by his favorite student, Ludwig Pastor, already risen to fame through the publication of his first volume of *The History of the Popes*. Both student and teacher were Catholic in mind and heart. In Janssen the spirit of the newly united Germany, the priest and the apologist, might be contrasted with Pastor, the Rheinlander, to whom the lecture halls of the universities had been closed by the government. In both the element of polemics is found; but in Pastor there is evidence of the laymen's independence from theology and ecclesiastical direction.

The turn of the century, the era of Bulow, of the Center Party, the reconciliation of the Catholic Party in politics witnessed a continuation of Catholic Reformation research. The appearance in 1903 of Denifle's *Luther und Luthertum* enkindled a fire that has not yet burned itself out. If Denifle opened up the field of study of late medieval mysticism, and the early development of Luther and his relation to scholasticism, he nevertheless left his readers, Catholic as well as Protestant, with a strong taste of bias and attack. The steadfast Dominican was attacking the fallen Augustinian with all the *studio et ira* that could be mustered. The appearance five years later of the Innsbruck Jesuit Grisars' three volumes on Luther did much to mitigate the vitriolic picture of Denifle; but it remains today in the eyes of both Catholic and Protestant scholars a poor picture of Luther and a work that can hardly be termed either objective or biographical. Lortz's *Die Reformation in Deutschland* paints a picture far more acceptable to Catholic and Protestant alike.

1) The *Koeniglich Preussische Historische Station*, founded in Rome in 1888, and the *Quellen und Forschungen aus Italienischen Archiven und Bibliotheken*, although under Protestant leadership, attracted prominent Catholic scholars, Gardaus, in particular. Anton de Wall as well as Hergenroether were influential through their friendship with the brother of Leo XIII, Cardinal Giuseppe Pecci, in the decision to open the Archive.

The Turning Point

The turning point in Catholic Reformation research, the shaking of its polemical attitude, and its emancipation from the defensive mentality that hindered the work of the previous decades might be marked by the appearance in the academic world of the Rheinland scholar, Joseph Greving, (1868-1919). The founding of the *Reformationsgeschichtlichen Studien und Texte* in 1905 by this professor of Church history at the University of Bonn was an effort that had long been the desire of Germany's leading scholars. Fink, working in the late medieval and conciliar period; Paulus, authority on the Catholic resistance and the indulgence question; Pastor and Ehse, specializing in the Catholic reform and the Council of Trent, unanimously voiced the need of a central organ of Catholic scholarship in Reformation studies. It was due to the untiring efforts of this Aachen-born priest that the dream was realized. Now in its 53rd year, and having withstood the vicissitudes of two world wars, the series of scholarly works embraces every aspect of the Reformation and pre-Reformation period that the objective scrutiny of source materials can produce. Its growing list of eighty-three volumes paint a graphic picture of this period culled from the lives of its Bishops, its writers, its theologians, the movements that affected them, and their imprint on the Church of that century. Under the sponsorship of the *Goerresgesellschaft* and with the same aim, the *Corpus Catholicorum* came to life in Munster in 1919. The original writings of Catholic scholars during the period of the reform has now risen to twenty-eight volumes. No picture of the period can be complete without

a knowledge of their scholarly contents; Cochlaeus, Eck, John Faber, Bishop Fisher are but a few of the writers reproduced. Now, under the brilliant editorship of Professor Hubert Jedin, the hopes and the tireless efforts of generations of Catholic scholars following their labors in *veritate et caritate* have culminated in a series of publications that is *sine qua non* in any true picture of the Reformation.

Writing in the *Historisches Jahrbuch* in 1955,²⁾ Jedin remarks that the history of the inner predispositions of the breakdown of the Faith and the consciousness of this fissure has not as yet been written. It can be written only when the atmosphere surrounding it has been disinfected. It is the great work of modern-day German scholarship that the atmosphere surrounding this period is being cleared of bias and prejudice, and it is a hope that Catholics everywhere will realize that the torn Christendom of today needs a *traditio historica* as well as a *philosophia perennis*. In no other branch of history is the living element so in evidence as in this field; in no other is the religious and the political more closely entwined. Yet, too often its students have been lacking in objectivity because from the Protestant side all reform is traced to Luther, while from the Catholic viewpoint all has been evaluated in the light of Tridentine decrees. It has been men like Jedin, Lortz, Zeeden and Franzen who have dispelled much of the prejudice surrounding the Reformation and have carried on the century-old tradition of an objective evaluation of this important epoch. It is only in the light of objectivity that this period can be properly understood and progress made towards a mending of the rent in the seamless robe of Christendom.

According to *The Bulletin*, official weekly publication of the German Federal Republic, the West German Government made restitution payments to victims of Nazism, to the State of Israel and to the Conference on Jewish Material Claims Against Germany totalling 4,500,000,000 German marks (\$1,071,000,000) as of April 1. The report announced that Federal and State budgets had allocated 2,500,000,000 German marks

more for payments for the fiscal year 1959-59. All forms of restitution payments will run to 8,000,000,000 German marks by March 31, 1959. This figure includes payments under supplementary laws to cover special categories of claimants.

Current estimates of the total cost of restitution to victims of Nazism range from 14,000,000,000 to 24,000,000,000 German marks, according to *The Bulletin*. The final restitution law of June 26, 1956, expires March 31, 1963. The original cost was estimated at 7,500,000,000 to 8,000,000,000 German marks.

²⁾ H. Jedin, *Fragen um Hermann von Wied*, *Hist. Jahrbuch* 74 (1955 S. 609).

Triumph of the Conservative-Progressives in the Catholic Church in the U. S.

Rev. Dr. Frederick J. Zwierlein—Rochester, N.Y.

IV.

(Concluded)

This series of four articles constitutes Chapter XVIII of a forthcoming book, DOCUMENTARY HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES SINCE THE SECOND PLENARY COUNCIL OF BALTIMORE, 1866, by Dr. Zwierlein. A key to the sources used in this series is appended to this article.

RUMOR SLATED THE EX-RECTOR of the Catholic U., Bishop Keane, for the See of Buffalo which had become vacant on April 10, 1896, by the death of Bishop Stephen V. Ryan. Bishop McQuaid informed Archbishop Corrigan, writing to him on January 20, 1897: "It seems nothing kept Keane out of Buffalo but his own folly in publishing as he did, the Pope's letter asking for his resignation. Divine Providence often intervenes to upset man's plans." (NYAA) In the same letter he referred to news that "kept me awake for two nights in succession, an unusual occurrence." This was the Papal Brief of December 10, 1896, received through the Apostolic Delegate on January 18, 1897, separating Steuben, Chemung, Tioga and Schuyler counties from the Diocese of Buffalo and annexing them to the Diocese of Rochester. From this Bishop McQuaid drew the practical conclusion which he communicated to his Metropolitan, observing: "Evidently over there in Rome they can't bear me much ill-will for the lecture I gave Ireland, or they would not enlarge the Diocese of Rochester in my life." (*Ibid.*) The diocese was enlarged in answer to a petition from Bishop McQuaid. Apparently Archbishop Ireland had learned the lesson of the lecture; when he arrived in New York at the Fifth Avenue Hotel on October 16, he declined to make any statement as to the course which might be pursued by himself and others. Two days later Father Heuser made an interesting statement, writing to Father Hudson of Notre Dame on October 18, 1896:

I have a dread of being connected with party people, and so long as the faction at

the University lasted, never went near it; but when, some time ago, I learnt how Bp. Keane had offered the hand to those who opposed his policy, I realized that a man may have strong convictions which sometimes stamp him as hostile to what seems true, and yet be noble-hearted and self-sacrificing. Hence I rejoice to see him praised, although I do not think that in his zeal for the introduction of progressive methods he took sufficient account of the ancient conservative wisdom on the one hand or of the material with which he had to deal on the other. Hence I believe in the advantage of a change, although it will be difficult for any man (not excepting your friend Bp. Spalding, who is, I suppose, the most probable candidate) to do more for the material prosperity of the University than the late rector. (NDUA)

Bishop Keane decided to go to California. On his way to the coast he met Archbishop Riordan of San Francisco and Archbishop Ireland of St. Paul in Chicago, from where he wrote to Cardinal Gibbons on October 7, 1896, that both seemed to feel "very gloomy." He took up his residence in a sanatorium conducted at San Jose by the Sisters of Charity. It had been founded by Judge Myles P. O'Connor, a friend of the Bishop and a benefactor of the University. (*The San Francisco Monitor*, October 10, 1896)

New Rector for the Catholic U.

Bishop Keane wrote on October 19, 1896, to Father John R. Slattery, his friend since the days of their work in behalf of the Colored in the Diocese of Richmond: "Providence gives me a lovely home and the kindest care. I have lots of health and peace, and lots of good work mapped out. I only pray that I may be left in quiet to enjoy it all." (JFA) This does not

mean that Bishop Keane had dropped out of his mind the Catholic University of America. For, before he left San Francisco for San Jose, he wrote on October 11, 1896, to the University's Vice-Rector, Philip J. Garrigan, that Archbishop Riordan "was hopeless in the extreme, both as to the University, and as to the general condition now facing the Church in the U. S." Bishop Keane had proposed Bishop George T. Montgomery of Monterey-Los Angeles as candidate for rector in succession to himself, but Archbishop Riordan and Father Peter C. Yorke, former students at the University, and then editor of the San Francisco *Monitor*, judged Bishop Montgomery as "utterly unfit" for the post. (CUAA: Garrigan Papers) In concluding the letter, Bishop Keane wrote to Father Garrigan:

I can only pray that God may grant to the directors lights invisible now to me. The two things to be seen to are, first, that one should be appointed who is not a partisan but will be a loyal friend of the University; secondly, that the collection be granted. Even if the rectorship remained vacant a long time, you could hold the institution together and give it a chance to assume solid shape, if only the means were put in your hands by the collection. Insist on this as the essential thing. (*Ibid.*)

The idea of having a non-partisan rector for the Catholic University of America was as good as was the idea for the American College in Rome. However, it was not what Archbishop Ireland was thinking of when he wrote to the Sulpician Father Alphonse Magnien on November 19, 1896:

Recent occurrences show us the necessity of being frank and courageous. Satolli is determined to sustain his action toward Bp. Keane by arranging others—Cardinal Gibbons included, and if we lie down as cowards, we shall be ruined. Boeglin and others write to me that we do not know Rome; that Rome respects only those whom she fears. (CUAA: Bouquillon Papers)

Archbishop Ireland was not the only one to feel the need of facing the situation aggressively. For Bishop Keane wrote to Father Garrigan from San Jose on November 19, 1896:

Abp. Riordan has convinced me that it is my duty, for the good of religion, to sacrifice my sweet retirement in which I am so content, go to Rome, accept the position there offered me by the Holy Father (and which Card. Satolli said to Abp. Riordan would remain always open to me), and *then* demand an investigation of the charges of heterodoxy made against me by Cardinal Satolli, and through me against so many others.

Of course, I must have *documents* for the fight. These I am asking of the friends of truth and justice under whose eyes I have acted and spoken. I would not dare to ask them were I not certain that I have never knowingly taught anything heterodox, and, please God, never shall. . . .

I feel that this is the most important step in my life, and I ask prayers of you all in regard to it.

There can be no objection to its getting out that I have been persuaded to go to Rome and accept the Holy Father's offer there, as likely to be more useful to religion than by remaining in retirement. But of course, there must be no whisper of my expecting to to "make a fight." (CUAA: Garrigan Papers)

"Soldier Rather Than Hermit"

Bishop Keane requested documents from Archbishop Chapelle on November 18 and from Bishop Maes on November 27, 1896. (CDA & NOAA) Meanwhile, Archbishop Ireland informed the Sulpician Father Magnien on November 19, 1896:

Bp. Keane has recovered himself, and he is willing to be the soldier rather than the hermit. He has realized that he is disgraced, that he must fight for his honor, and for the cause which he represented. He goes to Rome, nominally as "*conciliarious*," really in order to fight Satolli and Satolli's allies. I have written to Rampolla that I will go to Rome soon after McKinley's inauguration. I shall wait until I can go with all the prestige of my American influence. This influence is, thank God, immense just now.

Satolli has killed himself out. Stand by Bp. Keane and myself—and ask Card. Gibbons to stand by us, and *loquemur victorias*. (CUAA: Bouquillon Papers)

Bishop Keane arrived back in Washington in the last week of November. After he conferred with the Vice-Rector, Father Garrigan, he urged Cardinal Gibbons to delay the appointment of Father Thomas J. Conaty as rector so as to give him an opportunity to work for the appointment of Bishop Maes of Covington as rector. Father Garrigan and others thought "that not to have a bishop for rector will hopelessly lower the University to the level of a mere college or seminary, deprive it of all its prestige and ensure its utter failure." (BAA: 4-Y-2) Bishop Keane pressed the same view upon Rome which authorized Cardinal Gibbons to suppress Father Conaty's appointment when the official papers arrived, as he feared that newspapers would indulge in "all kinds of surmises, suspicions and perhaps insinuations" if it became known that a choice had been made and the announcement had been withheld. Leo XIII wrote to Cardinal Gibbons on November 23, 1896, announcing the appointment of Father Conaty, Rector of the Sacred Heart Church, Worcester, Massachusetts, as the new Rector of the Catholic University of America. This was accompanied by a note from Cardinal Rampolla who said in concluding:

As regards Rt. Rev. Bishop Keane, that all animadversions and calumnies should cease, let it be known that the confidence and esteem of the Holy Father for him has been in no sense lessened, and he desires him to remain in Rome, where he will associate him as a canon to one of the patriarchal basilicas and give him place among the Bishops who attend the pontifical throne. (*Am. Eccl. Rev.* XVI 1897, p. 169)

Bishop Keane evidently felt reassured that he did not need to go to Rome to fight. For he wrote to Archbishop Chapelle from Chicago on November 16, 1896: "Never mind that document which I asked of you. Later and satisfactory information shows that there will be no need of it." (NOAA) He felt still further reassured by a telegram Cardinal Rampolla sent to Msgr. Martinelli, the Apostolic Delegate, who wrote to Cardinal Gibbons on December 31, 1896. (BAA: 94-U-2) The telegram emphatically denied that the Holy See contemplated the deposition of any American prelate or the removal of some professors from the University. Its publication gave

Bishop Keane the opportunity, prior to his departure from the United States, whence he sailed for Rome on December 5, 1896, to state:

I very much regret that there has been a bureau of mischief at work in this country and in Europe, founded for the manufacture and dissemination of pernicious rumors of all sorts against Christians and distinguished Catholic prelates in this country. I am delighted to see the crushing blow inflicted upon them by the telegram from Cardinal Rampolla to the Apostolic Delegate. I hope the telegram will convince the American public that they ought never again to pay heed to the fabrication of the mischief bureau. (*Rochester Un & Adv.* December 5, 1896)

Bishop Keane's statement did not please Archbishop Corrigan who "spoke quite plainly about the statement that I had made to the press concerning the New York breeders of mischief and slander." The Archbishop told Keane "that forty-nine out of fifty priests in the New York diocese and the public generally would infer from my language concerning the 'bureau of mischief' that I meant him." The Archbishop "urged me to say to newspaper men before I sailed the next day that my published remarks were not intended to apply to him." Bishop Keane refused to do this, simply replying: "All I could say to the public was that my regards referred to the same persons denounced in Cardinal Rampolla's telegram." (*N. Y. Journal*, February 12, 1897) This did not mend matters any. The way things were developing in Rome for Bishop Keane disgusted Bishop Spalding who wrote to Father Hudson of Notre Dame on December 6, 1896, from Peoria:

The impression in Rome is that the Pope, in slapping Bp. Keane in the face, has given a death blow to the University. With Bp. Keane himself I have lost patience. If the Pope had him down on all fours, kicking himself each time he lifted his foot, the enthusiastic Bishop would shout: See how the Holy Father honors me. A more disgusting state of things than our ecclesiastical situation is hardly conceivable. The only important question, it seems, is whether Abp. Ireland is falling or rising in favor with Rome. If we could hear nothing more of

him, it matters little whether he fall or rise. I am sick of it all and only wish that I were away from it all. (NDUA)

Bishop Keane's bitter denunciation must have been a surprise to those who knew what had been done by liberal-progressives for years against opponents. Bishop Keane seems here to have forgotten the fabrication of false cablegrams, according to arrangements made by Archbishop Ireland with the Associated Press, by Msgr. Böglin and Msgr. D. J. O'Connell in Rome, but date-lined Berlin. Their evil work was done in the interest of the liberal-progressives with whom Bishop Keane was identified. It is hard to believe that Bishop Keane was kept in the dark as to this poisoning of the wells of news by dispatches faked in Rome for the Associated Press to spread throughout the world with a date line from Berlin, Germany. Even after the arrival of Bishop Keane in Rome, conflicting rumors were rampant there. The *Rochester Union and Advertiser*, therefore, printed on January 26, "Roman Correspondence" from the *London Tablet*:

The Rt. Rev. Msgr. Keane, Titular Bishop of Ajasso, is still in Rome. Speculation is rife in his regard, but with this difference that it goes in the disguise of certainty. Indeed there is still wanting every variety of correct information with regard to his presence here. If, in what is said, there is a total dearth of facts, there is a compensating abundance of conjectures. The truth is all the more elusive because of the appearance of certainty attaching to certain statements destitute of anything more than a limited *a priori* probability. "Bishop Keane will do this and will do that; will be made this and will be made that; will stay here and will stay there." Sometimes there has been a high, occasionally very high authority for these statements; but in the particular case, even such high or very high authority is only of value as affording likely indications; wishes that have paternity to speech, none of which, however, nor all united, can constitute a fact. . . . Whatever, therefore, has been stated definitely has been stated gratuitously; if correctly, then only by haphazard and clearly by anticipation, if not prematurely.

Honors for Bishop Keane

The editor, William Purcell, after the citation of this passage, dryly added: "All of which is interesting to whom it may concern." Bishop McQuaid, however, later asked Archbishop Corrigan: "Did you notice the letter of the Roman correspondent of the *London Tablet* of January 9?" He added, in turn: "They are beginning to puzzle over Keane's coming to Rome and (over) what they are going to do with him and what he is going to do." (NYAA) The same day on which the *London Tablet* appeared, January 9, 1897, witnessed the elevation of Bishop Keane to archiepiscopal dignity with the title of Archbishop of Damascus. He also became a consultant to the Congregation of Propaganda and Assistant to the Pontifical Throne. However, he was not thereby saved from the adverse judgment of Bishop McQuaid in the next year when the *Life of Isaac Thomas Hecker*, the founder of the Paulists, caused some suspicion to fall on this Congregation. Bishop McQuaid could not see that the matter was any concern of Bishops outside of New York City, and he informed Archbishop Corrigan to that effect on August 30, 1898: "We have nothing to do about the Paulists. They are your diocesans, and, if they are teaching heresies, it is your business to reprove them. If they are not, there is nothing to be done. They should not be made scapegoats to cover up Ireland, Keane & Co." (*Ibid.*)

Thus the Catholic Church in the United States still had to pass through the crisis of Americanism before it became purified to achieve unity, not on the basis of the liberal-progressiveness but on the basis of conservative-progressivism.

Sources

- ACUA: Archives of Catholic University of America
- BAA: Baltimore Archdiocesan Archives
- CDA: Covington Diocesan Archives
- CHSA: Catholic Historical Society Archives (Philadelphia Seminary, Overbrook, Pa.)
- JFA: Josephite Fathers Archives
- NOAA: New Orleans Archdiocesan Archives
- NYAA: New York Archdiocesan Archives
- NDUA: Notre Dame University Archives
- RIDA: Richmond Diocesan Archives
- RODA: Rochester Diocesan Archives (St. Bernard's Seminary)
- SPAA: St. Paul Archdiocesan Archives

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Modern Education and its Social Implications

Report of the 45th French Social Week

THE FRENCH SOCIAL WEEKS are Catholic congresses held annually for the discussion of various current social problems. This year's *Semaine Sociale*, which convened in Versailles, July 12-17, had for its general theme "Education, a Social Problem." While the lectures and discussions were directly concerned with educational problems affecting France and its colonial possessions, the findings and conclusions generally had a much wider application.

The Versailles congress drew approximately 4,000 delegates, the highest attendance in the last five years. The participants, whose average age was well under forty, were undoubtedly attracted by the urgency and timeliness of the congress' theme. The beauties of Versailles, the proximity of Paris and the Brussels World Exposition figured negligibly as factors in swelling the attendance as was attested by the fidelity with which the delegates participated in the various sessions. The vast hall was always crowded to capacity for the general meetings, while the *Carrefours*, or sectional meetings, drew as many as seven hundred people, certainly too large a group to permit orderly discussion from the floor.

The *Semaine* opened, as usual, with a Solemn Mass celebrated by Cardinal Feltin, Archbishop of Paris, in the Versailles Cathedral. The opening address on "The Crisis of Education Within the Crisis of Civilization" was delivered by M. Charles Flory, President of the *Semaines Sociales de France*. Msgr. A. Dell'Acqua, Substitute Secretary of State for the Vatican, greeted the convention in a letter in which he transmitted the papal blessing to the gathering. Msgr. Dell'Acqua stressed the utmost importance of the problem of education in contemporary society. The principles of Christian education do not change from age to age; they remain constant because they originate with the Divine Teacher Himself. The Vatican official recommended a careful study of the encyclical of Pius XI, *Divini Illius Magistri*. Referring to the theme of the convention, Msgr.

Dell'Acqua quoted the papal address of November 10, 1957:

"...to the extent that the school transmits knowledge, a collection of facts orientated to the external activity of individuals and to the conduct of their professions, it is also dependent upon the community, its traditions, its needs, its level of culture and the direction of its activities. The needs of the community will be interpreted, on the academic level, by individuals, organized groups, and the cultural or religious institutions, which have as their specific purpose the preparation of the young for their future tasks." (*The Pope Speaks*, Vol. 4, No. 4, p. 378)

Msgr. Dell'Acqua, on the basis of another papal address (January 5, 1954), recommended the closest collaboration between the school and the family. The cooperation of the school with various agencies of agriculture, industry and trade should also be pursued for the better preparation of qualified workers. Still more important, however, is the duty of the school to prepare its pupils to be good citizens. In order to achieve all these aims, those who are responsible for the schools must cooperate wholeheartedly with various youth movements and organizations. The Versailles convention will do well to study all those problems.

Msgr. Dell'Acqua concluded his letter with another quotation from the Papal address of November 10, 1957:

"Those who will be leaders in public life tomorrow will have graduated, we are certain, from schools which have held in honor the ideal of freedom and private initiative and have not hesitated to place at the heart of their instruction sound moral and religious convictions, specifically those convictions of the Christian faith which through the centuries has constantly shaped the spirit of the Western world." (*Op. cit.*, p. 379)

It is quite impossible to review the numerous addresses delivered at the *Semaine*. Prof Marcel Prèlot summed up the relations between scholastic institutions and the social changes of the last one hundred and fifty years. Fr. de Dainville, S.J., editor of *Etudes*, spoke on "Education in France." Prof. J. A. Lesourd made sociological and

psychological analyses of teaching personnel. Prof. J. Fourastié described the need for qualified men in the French economy. M. P. Harmel, Belgian Minister of Justice, formerly Minister of Education, spoke on educational experiences in Western Europe, the U. S. A. and the U. S. S. R.

A second series of addresses was of a more philosophic nature. Prof. J. Rivero spoke on "The Social Value of Freedom in Teaching." For him private schools which escape centralized administration and preserve the spirit of initiative are necessary for the university which confronts the full crisis of the adaptation to new conditions. Bishop Blanchet, Rector of the Catholic University of Paris, spoke on "Teaching and Education: A Division of Rights and Responsibilities." Fr. Delos, O.P., lectured on "The Aims of Education: The Personal Vocation and Social Needs."

A third series of addresses considered practical applications. Bro. Adrien, Secretary of the National Union of Teaching Brothers, examined "The Elements and the Conditions of General Formation at its Base." Mme. E. Gerin, speaking on "Scholastic and Professional Orientation," insisted on the need of well-arranged information for parents and teachers concerning professional opportunities and the needs of the age. Fr. Russo, S.J., studied "The Development of Research and the Transformation of Culture." There were also addresses on "Apprenticeship and Professional Formation" by M. A. Conquet. M. Roger Demain spoke on "The Democratization of Teaching the Acquisition to Culture and the Selection of the *Élite*." Education must be general. It is the best investment a nation could make. Other important addresses touched on "Preparation for the Family, and Social and Public Life" (Prof. Fréville), on "Problems of Education in the Territories Beyond the Sea" (M. Delavignette), and on "International Collaboration in Educational Matters" (M. Joulia).

Besides the eighteen principal addresses there were fifteen sectional meetings in the afternoons. These meetings discussed problems of a great variety: school timetables and vacations for pupils, management, financial assistance to pupils, educational methods, backward children, relations of the school to industry, agriculture and family, and so on. The convention ended on July 17 with a lecture on the official "Conclusions."

In the "Conclusions", the convention regretted that in the past there were too many dissensions

in France over problems relating to the school. These dissensions obscured the aims of education and its social needs. The present system of education in France does not correspond to the needs of the age as well as it should. There is, therefore, ample room for improvement.

Education must take into account demographic changes and the needs of the industrialized and technical world which demand a broader program of education. New buildings, equipment, management and methods are necessary. The economic and social status of teachers must be raised. This is imperative. Universities and schools must not be separated from the nation's life into a kind of academic ghetto. Education on all levels must be made more ordered and unified. Because the present world is dominated by scientific thought, the school must adjust itself accordingly. Contacts between culture and technique must be intensified. "Culture must integrate and dominate technique, while the latter must serve as a base and a point of departure for culture."

Modern education must inevitably embrace specialization, which, of course, has its danger. If specialists would preoccupy themselves solely in their field, they would suffer in a cultural way and miss spiritual contact with other people. Education must harmonize scholastic and economic life and provide the national economy with competent workers of every degree. Yet it is dangerous to organize education solely to stimulate production and material advance. The country needs men who are at the same time specialists and cultured. While industrial technique is being successfully promoted, the same does not hold for agriculture. This inadequacy must be corrected. In our age scholastic and professional orientation must be well organized in order to give to everybody the best chance to serve the community according to his abilities. The school must on no account restrict itself to mere teaching but must be devoted to education in a broad sense. The nation needs not only competent craftsmen but responsible parents, conscientious workers and educated citizens. Therefore, education in citizenship is necessary in every scholastic establishment. The special needs of women also be considered.

Formal education divorced from moral training is inadequate. The school needs the assistance of all other institutions. This dependence of the school has often been neglected. Similarly, the

school must not monopolize the younger generation; it must cooperate in the matter of education with the family, the Church, trade unions, youth movements, cultural societies, etc. The State, no doubt, has the right to open and to maintain its own schools; but its true function is, rather, that of supervision and coordination. The *Semaine* attached great importance to freedom for teachers and pupils in State schools and in private schools. As with all freedom, freedom in teaching is not absolute; it implies control and coordination by the State for the common welfare. Nevertheless, this freedom must be genuine. The *Semaine* welcomed good relations between State schools and the private institutions. The latter, because of their greater freedom, may make valuable contributions to the nation.

A correct and just solution to the question of relations between public and private schools would assist a further democratization of teaching which is now not only a need but a demand of social justice. Although some progress in the democratization of education has been registered, there is a sore need to advance further. Simple solutions, however, are to be avoided. The democratization of education raises many financial problems.

The *Semaine* considered several other problems, such as those relating to backward children, teaching in the territories beyond the sea, etc. The latter demand a good measure of generosity

as well as imagination. What is good for the mother country is not necessarily good to others. Again, in the present world national education cannot be isolated from that of other countries. A correct policy demands international scholastic exchanges to a liberal degree.

Finally, the *Semaine* recommended some concrete measures: 1. It welcomed a better participation of parents' organizations in the work of public and private schools in order to intensify and maintain the contact between school and family. 2. The *Semaine* recommended the support of apprenticeships and particularly agricultural apprenticeships in order to use resources to better advantage and to promote the collaboration of trade unions and professional organizations with public and private bodies responsible for apprenticeships. 3. The *Semaine* urged a re-evaluation of the teaching profession, opposition to social prejudices militating against the proper orientation of the young, and assistance to the schools in the promotion of the best formation of pupils in relation to society and the nation.

Finally, the *Semaine* appealed to all young Christians, lay and clerical, who feel they have a vocation to teach in the public or private schools, in the mother country or beyond the sea, to persevere in their resolve. Good teachers are a boon to France, to the world and to the Church.

DR. S. BOLSHAKOFF

SOCIAL REVIEW

Catholic-Protestant Relations

THE CATHOLIC is now interested in the Protestant as a Protestant, and the Protestant is even more interested in the Catholic as a Catholic. This new confrontation of the different faiths has not been uncomfortable and it has been useful for both sides. Catholics are continually being invited to strictly Protestant meetings and discussions. More slowly but quite patently Protestants are being invited to Catholic gatherings either to address the group or at least to take part in the dialogue."

These observations are made by the Rev. Gustav Weigel, S.J., in his article, "Catholic and Prot-

estant: End of a War?" which appeared in a recent issue of *Thought*, a quarterly published by Fordham University. Father Weigel says that despite "latent and at times overt frictions" the two great bodies of American Christendom are living together with more friendliness than ever before.

Father Weigel lists numerous reasons for the favorable change in climate, among which are the following:

The United States is no longer white, Anglo-Saxon and Protestant. It is a land of many religions and Protestantism must take its chances "like all the others."

There has been a breakdown of the feeling of "separateness" among Protestants. The hope of a united

church makes the Protestant look at Catholicism more sympathetically, and as a consequence "the Protestant today wants to be a Catholic, but not a Roman Catholic."

The liturgical movement has grown. Protestant clergymen wear vestments, soft-peddle the sermon as central worship and approve more frequent communion. "The liturgy of many Protestant churches," states Fr. Weigel, "looks much more like a Catholic Mass than did the older Puritan prayer meeting."

Catholics have gained a sense of security and numbers, and no longer fear Protestants, having grown greatly in economic status and intellectual depth.

Nevertheless, favorable as the outlook is at the present time, Fr. Weigel concludes that "the Protestant is not yet ripe for conversion nor will the Catholic ever be."

Christian-Jewish Relations

A PROMINENT INTERNATIONAL center for the study of Christian-Jewish relations is to be set up in the Netherlands. The decision to found such a center was made at a recent conference on ways to develop a better understanding among Catholics of the importance of Judaism and to improve the attitude of Catholics toward Jews. Msgr. A. C. Ramsellar, president of the minor seminary of the Utrecht Diocese, served as chairman of the conference. He stated that in the wake of World War II and since the founding of the State of Israel a decade ago, an increasing number of people have come to realize that Judaism is a living reality and that it is closely tied to the Church by religious ties and by the mutual experience of persecution.

The Dutch priest spoke of the "mystery of the survival of Israel." In this connection he called attention to the 9th, 10th and 11th chapters of the Epistle to the Romans, in which St. Paul indicates that the Church will not reach its completion until the Jews are converted.

Even while Catholics are thus seeking for the better relations between themselves and the Jews, representative spokesmen of the latter are expressing fears over "a continuing process of assimilation and disintegration" supposedly threatening the future existence of the Jewish people. One such spokesman who recently expressed his views is Dr. Joachim Prinz, president of the American Jewish Congress. Dr. Prinz recently returned from a meeting of the World Jewish Congress in Geneva. There, he said, delegates from Jewish communities in thirty-six countries expressed concern regarding the problem of Jewish survival.

"Reports from countries as far apart as India and Argentina made it clear," Dr. Prinz stated, "that the Jewish people have entered a completely new era in

history. Jewish communities in the free world no longer fear that they might be physically wiped out . . . but it is precisely this acknowledgement of liberty and the successful integration of Jewish communities that poses today's central problem of the Jewish people."

U.S. Indians Fear Loss of Identity

A WEEK-LONG INDIAN CONGRESS was recently held at Missoula, Mont., and was attended by two hundred delegates from thirty tribes numbering some 300,000 Indians. Speaking at the opening session of the congress, Joseph R. Garry, president of the National Congress of American Indians, took bitter exception to certain current Government practices in dealing with the Indian. The direct target of Mr. Garry's attack was the Government policy formulated in the 1953 Congressional resolution which directed that the Indians should be "free from Federal supervision and control" as soon as possible.

As a result of the resolution, Mr. Garry charged, the Bureau of Indian Affairs of the Department of Interior had enlarged its staff to speed up the sale of those lands that native Indians had the right to sell. By the sale of such lands the Indians will be disbursed and will be exposed to assimilation. His identity thus lost, the Red man would also lose tax exemption rights, hunting and fishing rights and whatever remained of tribal self-government. Mr. Garry charged that the exploitation of the Indian was taking place under misleading slogans, one of which purported to make them "first-class citizens."

To counteract prevailing disabilities, the president of the Indian Congress urged Indians to use every dollar available from tribal resources and Federal funds to develop their own natural and human resources. Programs for utilization of their own assets represent the "greatest weapon" the Indians have to counteract the Administration's Indian policy, characterized by Mr. Garry as the worst since 1887.

Another source of information reveals that progress is being made by the Indians in the field of education. The number of Indian youths pursuing studies beyond the high school level rose from 2,300 in 1955 to 3,800 in 1958, an increase of about 65 per cent in three years. More Indians are able to pursue higher education because of assistance provided by governmental and philanthropic organizations and from monies accruing from invested funds realized from the sale of oil or mineral rights by the Indians themselves.

Japan's Declining Birth Rate

ACCORDING TO LATEST official statistics published in Tokyo, the increase in Japan's population in 1957 fell below the one million mark—the first time this has happened since 1954. The net increase in population was 810,000 persons, or exactly half that of the post-war record in 1947. The birth rate last year was 17.2 for each one thousand people, approximately the same as in Denmark and Switzerland. Government officials attribute the decline in the birth rate to family planning programs.

It has also been disclosed that since 1945 there has been a notable increase in Japan's female population. Women voters already outnumber men, and their life expectancy is 69.5 years, as compared with the male average of 63.2 years.

Japanese Emigration to Brazil

JAPANESE EMIGRATION to Brazil began fifty years ago. A group of 781 Japanese landed at Santos to start a new life. From that time on, emigrants continued to come from Japan with the result that today the Japanese population in Brazil totals about 400,000, or more than 80,000 families. This total includes Japanese who were born in that country. Today Brazil has more people of Japanese origin than any other foreign country despite the fact that Japanese emigration elsewhere started earlier.

Japanese emigration was halted during and after World War II. It was not until 1952 that it was resumed. Formerly the Japanese Government paid the passage of its people who left their homeland for resettlement in other countries. It is no longer possible for the Japanese Government to do this. Nevertheless, it extends loans to emigrants which it expects to be repaid in full within twelve years.

The vast majority of Japanese in Brazil are farmers.

Religion in the Soviet Union

TO UNDERSTAND THE PLACE of religion in the Soviet Union we must bear in mind that Russia is only one of fifteen Republics in the Union; there is not and never has been a Soviet nation or a Soviet people. About half of the people living in the USSR are non-Russians and the Soviet Union is not a federation similar to the United States of America where everyone is an American. The Soviet Union, a multi-national union, encompasses

nations with different historical pasts, different languages and cultural trends, which often have asserted their will to self-government. Theoretically, the fifteen Republics are equal; actually Russia dominates the others. Such Republics as Turkistan and the Ukraine were independent states until overrun by Trotsky's Red armies.

Why distinguish between Russia and the Soviet Union? A key concept to keep in mind is that in Eastern Europe religion is generally associated and even at times confused with nationality; hence it is necessary to distinguish between the Russian Republic and the other nations in the USSR.

In the early eleventh century Christianity came to Russia from Byzantium through Kiev, largely because of the commercial ties between the two. There was no hostility toward Rome at first, but it soon developed. After the complete rift, efforts to unite the two Churches have never ceased; their failure to unite is often called one of the greatest tragedies of history. The Russian Orthodox Church for centuries has been associated with the state which has fostered the idea of identifying religion with nationality.

Roman Catholics in Russia were regarded as foreigners before the Communist revolution; Uniates—Eastern Rite Catholics—were considered renegades. At times governmental attempts have been made at the conversion of Roman Catholics and the Uniates out of a desire for Russification.

Soviet policy always has been to wipe out religion from the minds and hearts of the people. Although it has failed in this objective, it has succeeded in raising up morally indifferent masses. Nevertheless, many articles in the Soviet-controlled press lately indicate concern over youth's search for religion. Besides, the non-Russian Republics feel Russification keenly and are opposed to Russian oppression, the Russian language and Russian Orthodoxy. These Republics are finding their religion their best weapon against Russification.

As to the possibility of Russia's conversion, Daria Hasuik in his article, "The Church in the Soviet Union," (*Worldmission*, Summer, 1958) notes "...that it will not be religion that Russia would resent...but those who would bring it to them." Converts to Catholicity have always been regarded as national traitors because of the close identification of religion with nationality. The people living in the USSR today, due to Soviet environment in all its ramifications, are suspicious of everything and everyone from without. With trained minds and an amoral outlook they will not easily be converted in large numbers.

HISTORICAL STUDIES AND NOTES

ADDRESS OF REV. F. X. WENINGER, S.J., TO THE CATHOLIC CENTRAL VEREIN CONVENTION, 1876

THE ANNUAL CONVENTION of the German Roman Catholic Central Verein in 1876 was held in Philadelphia, Pa., June 4-7. One of the principal addresses at the convention was delivered by Rev. F. X. Weninger, S.J., indefatigable missionary among the German Catholics in the U. S. in the second half of the last century. Significantly and appropriately, Fr. Weninger's address, given on Pentecost Monday, was concerned with the lay apostolate.

A familiar topic today, Catholic lay action in an organized way represented pioneering effort eighty years ago when Fr. Weninger exhorted the CV delegates in Philadelphia. This address, of which we have only the partial text, insinuates the progressive spirit of the Central Verein and demonstrates the validity of its claim as a pioneer organization of Catholic Social Action.

The setting for Fr. Weninger's address is provided by the *Proceedings* of the convention which were written in German. Our English translation has been provided by Rev. Jerome Wilson, O.F.M., of Chicago.

* * * *

A gay, joyous atmosphere prevailed in the convention headquarters at about eight o'clock in the morning. The long parade was about to begin and the Grandmarshall, H. A. Oesterle, made a short speech to the delegates, giving them general instructions and inviting them to participate. After this they were given positions for the parade. Besides delegates from societies in Philadelphia and vicinity, there were also representatives of societies from New York and other states. It is not the task of the Secretary of the Records to give a long and detailed description of the parade. Suffice to say, it was a tremendous success. Philadelphia has seldom seen its equal, and the most noteworthy aspect of it is the fact that there was not the slightest disturbance along the entire route of march. It was already one o'clock when the delegates reached the hall where the opening of the business meeting was set for three o'clock.

Father F. X. Weninger, S.J., who is a missionary renowned from coast to coast, had accepted the Executive Committee's invitation to

deliver the opening address. The convention gave him a jubilant welcome and his address made a profound impression upon all present. Since many daily and weekly newspapers throughout the country have carried his address, the Secretary of Records has taken the liberty to quote a passage from it which refers to the position of Catholic men as citizens of this country. These are Fr. Weninger's words:

"How desirable it would be for an organization such as the Central Verein to become aware of its potentiality and utilize it for the welfare and benefit of the Church. And what a potentiality! I see before me a convention of delegates who have come here for a serious purpose—delegates who represent some 40,000 men. If these 40,000 men were aware of their vocation as members of the Church, they would constitute 40,000 apostolic laymen. If they would unite for any purpose directly connected with the cause of the Church in this country, and would advance toward their objective with closed ranks, what would they not be in a position to accomplish!

"However, someone among you might ask how this can be realized without introducing something entirely new into the Central Verein. Here is my plan: The Central Verein should invite priests and laymen throughout the country, who have proposals to make in the interest of the Catholic Church in America, to propose the same at the annual conventions of the delegates. The Verein as such should not attempt to vote upon or direct legislation for the enforcement of such proposals, but rather by means of notifying the delegates, the proposals will be made known throughout the country and the local societies, if in agreement, can support the proposals in their own areas.

"Those making proposals, whether priests or laymen, who wish to address the Central Verein at the annual convention, should express their desire to the president of the Verein sometime during the year, thus giving him the opportunity to consult the Executive Committee about the opportuneness of such proposals. Not only should the said speakers address the Central Verein at the annual convention, but they should also give

outlines of the speech and of their plans to the delegates. In this way the latter will be able to show them to the pastors of their communities and the leaders of the large societies, and through distribution, make known to them the proposed plans without any difficulty. Thus, whenever it might seem appropriate to pastors and local societies, resolutions which would further the interests of the Church can be made then and there.

"By way of example, let me mention only a few topics which would be of general concern to the Catholic Church in America. They are as follows: The education of Catholic youth, and of the non-Catholic Negro youth; the conversion and the instruction of the Indians; the support of the press in America, especially the daily press; the wide distribution of suitable religious articles and books; the support of schools in destitute areas of the country; the foundation of a Catholic university; and lastly, provision for well-organized elections in order that our common vote may uphold the interests of the Catholic Church, not for purely political reasons, but rather for the protection of the Church should her rights be endangered by any political party.

"If the Central Verein could be strengthened numerically and morally in this way, then most certainly its position in the Catholic Church of America would not be merely nominal and subordinate but impressive and highly effective for the benefit and prosperity of the Church, and indirectly beneficial to the country as well. Do not say that something similar has already been attempted. The essential difference is this: The Central Verein must have one and the same objective, but not necessarily those which I have proposed today. Be not hasty to say this is impossible.

"I maintain still more: Only under this condition is the Central Verein really that for which its name stands and for which it is recognized by the American people. For if the Catholic Central Verein exists exclusively for the mutual support of its members in temporal affairs, then it should be called by its real name—Central Verein for the support of Catholics, and not Catholic Central Verein.

"Both the non-Catholic citizens of the United States, who have thought the Central Verein represents that for which its name stands, and the enemies of the Church, who have respected and admired its potentiality, now view it with con-

siderable concern and anxiety. We know about the miserable attack made last year by the *New Yorker Staatszeitung* regarding the new constitutions which were proposed in Cincinnati. If they had thought that our only concern was the financial support of immigrant Catholics, not only would they not have noticed us at all, but not one opponent of the Church in this country would be concerned about such a harmless organization.

"No! Let the Catholic Central Verein keep the name Providence has given it. Without sacrificing its original objectives, let the Catholic Central Verein advance in the manner I have suggested.

"I speak to you today with the centennial celebration of the United States especially in mind. If these steps are taken, the Central Verein will contribute not a little, especially if the English-speaking Catholics are encouraged by the example and organize in a similar manner, to the unification of the Church and the State in this country. By means of such a unification with the one, true Church, the United States would truly be the 'United States' without the interior dismemberment which results from its ruinous system of religious sects."

President Spaunhorst then announced that the reading of the names of the delegates was in order. Mr. Springmeyer, however, motioned for adjournment. The Secretary of Records seconded him, saying that the delegates were exhausted from the morning march and that the lengthy but excellent speech for Fr. Weninger had consumed their energy as well. Mr. Bitter then motioned that a congratulatory telegram be sent to Pope Pius IX. The motion was seconded and the convention adjourned until Tuesday morning at eight o'clock.

Catholic Action in Defeating Obnoxious Bills in the Legislature of Pennsylvania, 1914-1915

THE JOINT LEGISLATIVE COMMITTEE of Catholic Organizations of Pennsylvania, in its report of July 3, 1915, could relate good results in having obnoxious bills defeated in the State legislature.

Three bills in relation to employment of females in hotels, boarding houses and private homes with respect to their hours of labor were vetoed as obnoxious to establishments conducted

by religious, charitable and educational institutions.

A bill relating to juvenile offenders, their detention and trial, exposing their criminal action, was likewise vetoed.

A bill validating divorces outside the state was vetoed.

A bill prohibiting cemetery associations from excluding persons doing gardening work on lots therein did not pass.

A bill prohibiting the establishment and maintenance of hospitals or other charitable institutions unless approved by the Board of Public Charities was defeated.

A bill reserving to the Commonwealth only the prerogative and duty of sentencing offenders to religious, denominational or sectarian institutions was opposed.

A bill providing for the inspection of seminaries, colleges, hospitals, convents, etc., other than public schools, was defeated in committee.

A bill was passed creating a Board of Censors of motion pictures.

A bill was passed prohibiting minors from being employed or permitted to work in or in connection with a saloon or bar room, and children under twelve years were not allowed to sell papers, magazines or merchandise on the streets or in a public place.

A bill to repeal an act regulating the exhibition or use of moving pictures was defeated.

A bill to provide for a home for delinquent boys between the ages of six and sixteen and to maintain it as a non-sectarian institution was defeated.

A bill providing for a home for orphans and delinquent children in every county was objected to and defeated as violating the older bill which

required that children committed shall be placed in the custody of persons having the same religious persuasion as the parents of the children.

An act prohibiting persons or institutions having custody of minors under sixteen years from giving away such children to any other person except on the approval of the Juvenile Court or Directors of the Poor was objected to and defeated as bringing all children within the grasp of an individual judge.

An act providing that it shall be an offence for any persons to contribute to the delinquency of minors to whom the jurisdiction of any juvenile court attaches, or to encourage said minor in violating the parole or to interfere with the probation officer assigned to such a child, was objected to as sweeping away our constitutional rights; the bill was not passed.

Three bills for the use of unclaimed bodies for scientific purposes was amended by extending the time for claiming them from twenty-four to forty-eight hours.

The Committee performing this work consisted of thirteen gentlemen. Their report covered only one year (June, 1914-June, 1915). In submitting this report to the 22nd Annual Convention of the German Roman Catholic Staatsverband of Pennsylvania at St. Peter's Hall in Philadelphia in July, 1915, the committee expressed the proud conviction that they proved themselves Catholic leaders.

(Taken from the printed report issued in the form of a pamphlet of four pages. The report is re-published as a historical memento of what an active committee did thirty years ago.)

REV. JOHN M. LENHART, O.F.M. CAP.
Pittsburgh, Pa.

Book Reviews

Received for Review

Ross, E. J., Ph.D., D. Litt., *Basic Sociology*. Bruce Publishing Co., Milwaukee. \$4.75.

The Bridge. A Yearbook of Judaeo-Christian Studies Vol. III, edited by John M. Oesterreicher. Pantheon Books, Inc., N. Y. \$4.50.

Reviews

Johnston, S.M., *Cameo of Angela*. Franciscan Herald Press, Chicago, 1958. 181 pp. \$3.50.

FOR METAPHORICAL LOVELINESS and suitability to its subjects, the title of this book is as delicate a piece of artistry as is a cameo itself. Italy is a land

of cameos. They are sold in shops and hawked along the streets and down on the wharves. Everywhere one turns there are cameos. And just as the delicate beauty of the cameo seems symbolic of Italy, so is it aptly symbolic of this personality portrait of a lovable, little Italian woman, St. Angela Merici, foundress of the Ursulines.

Mother Frances Johnston, O.S.U., the author of this biography, writes under the pen name of S. M. Johnston. *Cameo of Angela* is her latest work in a series of novels, biographies, short stories, and articles. In 1931, this author's "A Nun's Diary" won the \$1,500 award offered by Scribner's Magazine in a contest for contributions on the theme, "Life in the United States."

To secure authentic background for the writing of this book, Mother Frances visited the places where St. Angela lived and worked, took the same pilgrim roads through Italy that her Mother Founderess had taken some four hundred years ago, and, like the latter, even went on a pilgrimage to the Holy Land. Perhaps it is for this reason that—more so than in any other biography of the Saint I have read—Angela emerges from this book as quite a pilgrim, a kindred spirit to that immortal group of the Middle Ages whom Chaucer has brought so delightfully and unforgettably to life in his *Canterbury Tales*. In fact, there is something reminiscent of Chaucer in those phases of Angela's life which the author has delineated against the background of pilgrimages and visits to the chief shrines of Christendom in the early sixteenth century.

Of the many excellent features of this biography, the handling of the web of Church History and contemporary European affairs, and the highlighting of the bitter quarrels, internecine feuds, and Papal problems of the late fifteenth and early sixteenth centuries are especially noteworthy. Interestingly developed, also, are the social implications of Angela Merici's life and of the goals and ideals of the Company she founded for the education of girls.

Here is no Jamesian "Figure-in-the-Carpet" subtlety, but a narrative of cameo clarity told against the darkly rich and colorful background of the Italian Renaissance.

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Gutierrez, Alberto Ostria, *The Tragedy of Bolivia A People Crucified*. Devin-Adair Co., New York, 1958. Pp. 244. \$4.00.

This is a simple narrative of the history of Bolivia from the mid-war year of 1943 to the present. It is translated and condensed from a larger book in Spanish and lacks all the trappings of scholarship. The author's qualifications seem many: he has been Bolivian Minister of Foreign Affairs, Bolivian ambassador to Peru, Brazil and Chile, and Professor of International Law at the University of La Paz.

The book emphasizes the havoc that secret societies and fifth columns can wreak on a nation. After the revolution of 1943 that brought Villarroel to power, a totalitarian regime tried to solve the land problem

with radical measures and in 1952 it nationalized the mines. Neither program brought blessings to the country.

Russia is interested in Bolivia because of its strategic geographic position. Though land locked, it has common boundaries with Brazil, Argentine, Paraguay, Chile and Peru, and its High Plateau "forms the largest natural airfield in the world." Communist ideology has penetrated deeply into the country, whereas the United States has been rather indifferent about defending democracy there. In connection with this, Mr. Avra Warren, our diplomat, is criticized for the naïveté which he showed in his report of 1944, and Mr. Henry Holland, U. S. Assistant Secretary of State, is stigmatized as being more concerned with his own interests than with affairs of state. It was the trans-Atlantic activity in Bolivia and the cis-Atlantic inactivity or ineptness that led to the production of this book.

REV. B. J. BLIED, PH.D.
Fond du Lac, Wis.

World Crisis and the Catholic. Studies Published on the Occasion of the Second World Congress for the Lay Apostolate. Sheed & Ward, New York 3, N. Y. ix plus 228 pp. \$3.00.

This very up-to-date volume (Copyright 1958) will repay every minute of attention given to it. One finds therein addresses by a score of international leaders—a few American. They introduce us to their best thoughts—impossible to summarize here. So it may be best to give the complete list of contributors and the topics of their papers.

Group I: Science and Technology. Konrad Adenauer—"The Christian Statesman;" Karl Stern—"Group Psychology in the Atomic Era;" George Meany—"The Catholic and Present-Day Developments in the Industrial Field;" Francesco Severi—"Science and Religion Yesterday and Today;" Juan Jose Lopez—"Ibor-Catholics and the Current Evolution in Medicine."

Group II: Art in the Technological Age. Ann Blyth—"A Catholic Actress Looks at the Motion Picture;" Herman Baur—"What Does the Modern World Expect from Christian Art?;" Wladimir d'Ormesson—"World Crisis from a Roman Watchtower."

Group III: The World Community. Giorgio la Pira—"Unity in Diversity;" Marga Klope—"The Christian's Task in the Formation of a Supranational Community;" Raymond Scheyven—"Help for Economically Underdeveloped Countries;" Kotaro Tanaka—"World Peace and World Law."

Group IV: The Church of All Nations. John C. Wu—"Christianity, the only Synthesis Really Possible Between East and West;" Christopher Dawson—"Is the Church Too Western to Satisfy the Aspirations of the Modern World?" John M. Chang—"The Christian Contribution to the Social and Political life of a Non-Christian Country;" Mutara, L. P. Duahigway—"What the African Souls Seek from the Church."

Group V: Two Thousand Years Afterward. Bruce Marshall—"They That Have Ears;" Gustavo Corcao—"What the World Expects From the Church;" Joseph Folliet—"The Gates of Hell Shall Not Prevail;"

Gertrud von le Fort—"The Voice of the Church Speaks."

An enlightening feature of the book is the capsule biography given for each contributor (except for Vittorino Veronese, the author of the Preface). One regrets that no advertence is made to the Holy Father with reference to the Second World Congress for the Lay Apostolate. His thoughts would make the Studies capable of better evaluation.

(Bro.) LAWRENCE J. GONNER, S.M.
Maryhurst, Kirkwood, Mo.

Whyte, William H., Jr., *The Organization Man*. Simon & Schuster, Inc. 1956. Reprinted as Doubleday Anchor Book A 117. Doubleday, N. Y., 1957. 471 pages. Paper back, \$1.25.

The message of this book is practical. It attempts to answer these questions: What are the dominant ideas and trends which today give our society its dynamism? What is the technique of social organization that is in actual practice in business, in industry, in science, in education, in labor organizations, and reflected in literature?

Such an analysis would seem to be ambitious. Yet the author has succeeded to a great extent. His answer to these questions, given with an assemblage of facts from many fields of observation, is this: Our society today is generally dominated by the emerging ideology of the group, the team, the cooperative effort. This forceful current of thought and opinion is a sort of reaction against the era of excessive individualism which characterized our society before 1930.

This method of social organization proceeds from popularization of the ideas of Darwin and Hegel as interpreted and applied to society by Emil Durkheim and others. The individual human person as the primary unit of society is being relegated to the background, if not completely obliterated. The individual in our society today is being "stretched" to fit the Procrustean bed of group-thinking. Dissent from this group-thinking is the new social heresy.

Whyte makes the point that we are today wrongfully deifying the group at the expense of the individual, the responsible human person. We are thus crushing individual initiative, as developed and applied fifty years ago in industry, for instance, by men like Henry Ford, Sr. Such industrial and scientific geniuses as Ford and Edison, although very limited in their social outlook, nevertheless showed in their lives the importance and the fruit of individual effort, initiative, dedication and hard work. Today they would be lost and shunted into isolation in the five hundred or so corporations in the United States, which control the nation's economic direction and destiny.

The dominant "social adjustment" people, a dedicated group, says Whyte, are today leading the way by preparing the climate and the social milieu for the organization-man, the collective "group-mind" of 1985.

From Whyte's observations we conclude that the spectre of collectivism in an as yet not fully developed pattern faces the people of the United States today. It is the "enemy in our midst" in the realm of ideas, and a great threat to society and social peace in the West

which stands for defence of the human person, individual rights and personal responsibility.

Whyte's book has become a best-seller not because its message is popular in the general sense, but because it is a realistic examination of the real source of social power and formative influence in our institutions in the United States today. All serious students of sociology should be acquainted with this book.

The author's collection of facts is impressive; but his outlook is shortsighted and limited. Like the average fact-gatherer in scholarly circles of the day, he does not take any clear-cut and positive position by way of conclusions drawn. The issues raised are as serious as they are real. They certainly call for a forthright solution.

CYRIL ECHELE
Central Bureau

Letters from the Saints. Compiled by Reverend Claudius Williamson. Philosophical Library, New York. 1958. 211 pp. \$6.00.

As the title indicates, this book is a compilation of letters written by the great saints and some of the blessed who lived during the period of the early Renaissance and on down through the troublesome Reformation days. The compiler's purpose was to illustrate the great influence the saints wielded over popes, rulers and public personages, and to acquaint us more closely with the minds and personalities of the saints via the media of their correspondence rather than through biographies which are often too pious and formal to depict the saints in their lovable humaneness.

On several counts this reviewer fears that the work will fail to appeal to many readers. The letters are arranged in chronological order since Father Williamson sought to present an understanding of the history of the periods during which these letters were written. Unfortunately many of the letters selected fail to create any historical sequence; they tend rather to produce a sense of confusion.

On the other hand, a topical classification of these letters may have proven equally disconcerting. The hope that the letters would present a history of civilization, is a goal only faintly discernible even to readers who possess an historical background. Many of the letters bear no clear relation to any period, while others are so obscure as to have no interest whatever.

As stated in the preface, the book was to be one not of erudition but of edification. A glance at the table of contents reveals such names as Thomas Aquinas, John Ruysbroeck, Catherine of Sienna, Ignatius of Loyola, Teresa of Avila, John of the Cross, and others equally important. Immediately one is filled with a wonderful sense of expectancy; however, upon reading, one begins to feel disappointment. This is due to the fact that there is no theme, no attempt at coherence, nothing to awaken in the reader's mind anything akin to the aim which must have been in the compiler's mind as he laboriously gathered together the letters.

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Le Roy, Albert, S.J., *The Dignity of Labor*. The Newman Press, Westminster, Md. 1957, Pp. xiii and 77, illustrated.

The main title of this book is misleading, but the sub-title gives an accurate description of its contents: "The Part played by Catholics in the Work of the International Labor Organization (I.L.O.)."

Father Le Roy's study actually is not a formal treatise on the "Dignity of Labor." On this subject we find only the following three allusions: 1. A reproduction of the mural painting by Maurice Denis, entitled "The Dignity of Labor," which portrays the Holy Family at Nazareth with Christ in the middle preaching to laborers in modern dress and to Jews in contemporary dress. 2. The sentence on page ix: "To any Christian worthy of the name, the dignity of labor is a self-evident principle, which, in the last analysis, is founded on the simple fact that Christ was a manual worker." 3. Frequent recourse to the phrase: "Labor is not a commodity." This rather negative expression is the first and basic principle of the "Declaration of Philadelphia," which was written at the Organization's conference held in Philadelphia in 1944, to revise and supercede the original I.L.O. Charter. Father Le Roy traces this motto in its exact wording to Bishop Ketteler of Mainz's *Program of Reform* (1869), and to Pope Leo XIII's Encyclical *Rerum Novarum* (1891).

But the book is invaluable to the serious student and would-be apostle of the Labor Movement inasmuch as it presents an authoritative and concise treatment of the need, structure, functioning, history and accomplishments of the I.L.O.

The need of the I.L.O. in the problem of promoting social justice for labor and can only be described as indispensable. Even a superficial observer of the crucial competition in the world market recognizes its need. Pope Leo XIII expressed it thus: "It is clear that the protection given to workers in their employment would be quite inadequate if it took the form of different laws drawn up by each nation independently. The various commodities from different countries compete with each other on the same market, and therefore, the differences between the regulations under which workers are employed in different lands would enable the products of the industry of one nation to flourish at the expense of another." (See page 4)

The great Catholic Swiss social leader, Decurtins, already in 1893 is credited with making the first move towards filling the need by his proposal of an international congress to work out international agreements for the protection of labor. Pope Leo XIII heartily endorsed the proposal. Thus the seed was sown; at least the idea flourished, and some action also ensued which was only temporarily halted by World War I. But Decurtins' proposal led ultimately to the formal birth and organization of the I.L.O. on April 11, 1919.

The very international character of the I.L.O.—"without distinction of nationality, religion or political views," necessary as it is, is a handicap and an effective barrier to the final realization of true social justice according to religious idealism. Hence, one does not

look upon the I.L.O. as the final solution of the labor problem without further supplementation. But this fact does not belittle its indispensable role and also its magnificent accomplishments.

It will be interesting to the student of the American Labor Movement to find in the "Conventions" and "Recommendations" of the I.L.O. practically all the points of legislation contained in "The New Deal" and in subsequent governmental benefits to labor in our country. He will give the main credit to the I. L. O. where it is properly due, and possibly he will lose some respect for tongue-wagging, bandwagon politicians.

Father Le Roy's authority is backed by twenty years' experience on the staff of the I.L.O. We are most grateful to him for writing this valuable booklet. It includes eight full-page, excellent photographs—among them one of the I.L.O. conference in actual session at the U. N's Palace of Nations in Geneva. Another noteworthy feature is the Baskerville type in which the book is set. (See Author's note on page 77.)

VERY REV. REMBERT SORG, O.S.B.
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Parrot, André, *Samaria, The Capital of the Kingdom of Israel* (Studies in Biblical Archeology No. 7). Philosophical Library, New York, 1958. Pp. 143. \$2.75.

As with his other works in the series on Biblical Archeology, Professor Parrot has molded this new book into the pattern of a short presentation filled with astoundingly rich material. The style is very clear and easy to understand; the facts given, however, are of the highest calibre of scientific scholarship and archeological learning.

The well-arranged short chapters take the reader through the history of the state of Israel (later the country of Samaria) from its founding in the tenth century B. C. down to the period of Herod the "Great." A wealth of material obtained from modern archeological research is woven into this presentation. Many figures and twelve photographic reproductions enhance the value of the book. Of special interest are the many comparisons and correlations the author makes between the knowledge obtained from modern excavations and the reports of the Bible on facts and events in the state of Israel and in ancient Samaria.

For the discerning student and the expert a great number of excellent reference notes and explanatory footnotes increase the value and usefulness of the book. After reading it, one spontaneously harbors the wish that Professor Parrot may continue to publish such historical monographs so that not only the experts in archeology and history, but a great number of interested readers from all walks of life may share in the wealth of his solid, learned and attractively presented writings.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

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Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

INSURING THE FUTURE

NO ORGANIZATION can enjoy a long and successful existence without the ability to make necessary adjustments that are called for by the natural changes of time and circumstances. Thus it is that about fifty years ago the Catholic Central Union, as the Catholic Central Verein, made a drastic change in its organizational set-up by establishing State Branches. This change enabled the old Central Verein to increase its effectiveness inestimably and aided it in weathering the vicissitudes which have challenged our society's existence.

At the present time the Catholic Central Union again faces the momentous decision of adjusting itself to the changing times. The reasons necessitating this adjustment are given in detail in the convention address of Mr. Richard Hemmerlein which immediately follows. Although the address may appear rather lengthy, may we assure our readers that it is well worth reading. Mr. Hemmerlein is not only well acquainted with the history of our national organization, but he is intimately aware of the various problems which now assail it to challenge its continuing effectiveness. The solution to our several current problems, as advanced by Mr. Hemmerlein, is a new type of individual membership called Social Action Membership. The idea, so clearly and forcefully advanced in the convention address, did not

originate with Mr. Hemmerlein but with the Central Union Committee on Social Action as far back as 1953. The Committee at that time was contemplating the future of our Central Union which was then celebrating its centenary.

Perhaps it is well to emphasize that our concentration on the securing of members individually must not be construed as an abandonment of the original concept of the Catholic Central Union, namely, that of a federation of approved Catholic societies. We shall not only retain all our societies, but shall continue to make concerted efforts to acquire new affiliations. We are happy to state in this connection that some of our State Branches are actually continuing to align new societies.

The decision to enroll Social Action members was arrived at by the Social Action Committee after a careful analysis of difficulties confronting our national organization. Some of these difficulties, as Mr. Hemmerlein points out, are proper to our organization; others are general and reflect the times in which we live. Organizations generally are competing unsuccessfully with other interests which tend to keep people away from meetings. It is not amiss to state very bluntly that people generally are completely disinter-

ested in societies and are disinclined to attend meetings. Yet, we cannot capitulate to this spirit of apathy by abandoning all organized effort to promote the social apostolate. Hence we intend to appeal to those few who are interested and willing to make the necessary sacrifices for constituting the backbone of our movement. Perhaps the future will witness another change of attitude in favor of better attendance at meetings and a greater tendency for individuals to band together into active associations. In the meantime, we must provide for the exigencies of the moment. This we hope to do through the enrollment of a sufficient number of Social Action members, all the while hoping that these members themselves will prove to be the guiding spirits to keep existing affiliated societies alive for the dawn of a more propitious day.

Mr. Hemmerlein pleads the cause of Social Action members most eloquently. He has implemented his eloquent plea with spirited action. Thus far he has been directly responsible for securing ten Social Action members in his New York State Branch. We can only hope that Mr. Hemmerlein's zeal will prove contagious.

Procedure on Social Action Memberships

THE CENTRAL BUREAU, headquarters of the Catholic Central Union, will conduct the major part of the procedure relating to the enrollment of Social Action members. All applications for membership and the dues should be sent to the Central Bureau. The Bureau is committed to file all applicants and send the names of new Social Action members to the general secretary with a remittance of that portion of the dues intended for the Catholic Central Union and the State Branches. In other words, the general secretary will receive from the Central Bureau the sum of \$5.00 for each new Social Action member; of this, \$3.00 is to be retained by the general secretary for the Central Verein treasury, while the remaining \$2.00 is to be sent to the State Branch which is empowered to allocate or use this portion as it sees fit.

All notices of payments will also be sent out from the Central Bureau.

Requests for information on Social Action Membership should be addressed to the Central Bureau also.

SOCIAL ACTION MEMBERSHIP IN THE C.C.U.

BY THIS TIME WE ARE undoubtedly all aware that we have experienced unavoidable delay in the matter of our Social Action Membership. To me, the delay is regrettable only in a sense, however, for I have a strong feeling that that delay will, in the long run, work to our advantage.

Now that we are quite ready, it is significant, I believe, that the formal inauguration of our Social Action Membership drive should coincide with the observance of the Golden Jubilee of our Central Bureau, and that the opening guns, so to speak, of our inaugural campaign, should be set off at this Convention's Central Bureau meeting.

Our Central Bureau, which, from the very beginning, has proved the wisdom of its founders as well as the ability of its directors, its staffs and supervisors, came into being to meet a definite need, a need related to the objectives of the Central Verein. What, I ask, would our Verein, our Catholic Action program have been, without the Bureau?

The Social Action Membership we are about to consider comes into being also to meet a definite need, a twofold need, related to our objectives on the one hand, and on the other, to the present and the future welfare of the organization itself.

May we hope that fifty years from now a vigorous and grateful Catholic Central Union will have occasion to look back upon this year and our present venture as we look back today with pride and gratitude to the events of the Convention of 1908 and to those pioneers who made the Central Bureau a grand reality.

To realize fully the need for this new form of mem-

bership we must know something of the conditions which, in addition to the need of promoting our program, demand it, namely, the present state of our organization as far as membership is concerned. Changes come over everything and everyone as the years go by. The membership today is not the same, in a sense, as the membership of 1908. But to say that we are aged and dying is wrong. In terms of the fitness of our program to the times in which we function, and in terms of our present and prospective assets, even though we have over a century behind us, we are still young.

Benevolent Societies

When our Central Verein was organized, and for many years thereafter, its membership strength, as well as its spirit, came from the benevolent societies of the German parishes throughout the country. They were organizations vibrant with activity and imbued with a true, militant Catholic spirit. It was, I am certain, the benevolent societies, chiefly, which made possible the original financing of our Central Bureau. I remember, in my own experience as a youthful member of the Syracuse Federation (a federation of perhaps twelve or thirteen benevolent societies at that time), how enthusiastically the men worked—many of them—to raise money for the Central Bureau Endowment Fund, and how happy everyone was when at one social event we raised our city quota of \$3,500.00 plus an additional \$1,400.00 for local endeavors.

In this connection, it is interesting to take a page from the history of our New York State Branch of those days. At the 1922 Convention in Albany the

cities of the state were given their quotas for the Central Bureau Endowment Fund. The Committee drawing up the schedule concluded its report to the Convention as follows.

"And so after much trial and tribulation and head-breaking and heart-breaking, your committee submits the following for your consideration and approval:

New York	\$5,000.00
Brooklyn	5,000.00
Buffalo	3,500.00
Rochester	3,500.00
Syracuse	3,500.00
Utica	2,000.00
Albany	1,500.00

etc.," to a grand total of \$25,700.00.

And this in the year 1922, not the inflationary year of 1958!

It will be of interest to us, I am sure, that the man who presented this report to the Convention was Mr. Nicholas Dietz, a zealous lay apostle and father of Dr. Dietz, of our Social Action Committee, who is certainly following in his father's footsteps.

You will be interested, also, I am sure, in what happened to these quotas. The following year, when the State Branch met at Rochester, Secretary Alois Werdein read his report of receipts, which showed that a total of \$19,366.50 was raised during one year, and that, in some instances, local branches over-subscribed their quotas.

On the local level, I remember clearly attending monthly meetings of the benevolent societies to which I belong, at which the attendance was very large, exceeding, in some instances, the attendance of delegates at many State Branch conventions. A very large percentage of the membership roll turned out, and always the work of the Central Verein received major consideration.

Today, if one can succeed in gathering a corporal's guard at a monthly meeting, he considers himself fortunate.

Two things, specifically, have happened to the benevolent society in this period of transition through which we are passing, to strike it a lethal blow: first, the gradual but positive disappearance of the German parish, *per se*, and, secondly, the tremendous growth in number and amounts of insurance benefits, hospitalization, medical service, provided by employers. The one cause of decline is complementing the other. While the older generation is passing away, very few young men today, unless theirs is a motive of the spirit alone, can be induced to join a benevolent society paying a sick benefit of \$5.00 or \$6.00 per week and a death claim of \$50.00, \$75.00, or \$100.00. Years ago these were quite adequate in relation to wages and medical and funeral expenses; but today they are but a drop in the bucket. And where the cohesiveness of a common ethnic culture disappears, the process is naturally quickened.

In some parts of the country, particularly in the Northeast, the process of decline is going on at a faster pace than in others. We witness even the sad, very sad demise of State Branches as evidence, in part, of its deadly effects.

Happily, this is not a universal trend at present. In Texas, for instance, I witnessed, only a few years ago, much encouraging life in the benevolent societies, so reminiscent of the good old days back home.

Spirit of the Times

A third element is present, of course, as it is unfortunately present in just about every organization and fraternal group, religious and secular, and that is a combination of several things, which ultimately amounts to lethargy and indifference. They are part of the *Zeitgeist*—the spirit of the day. We are wont to ascribe them to many things—to radio and TV, to the automobile, the bowling fever and even the racetrack, to the spirit of materialism and secularism so prevalent, to the utter lack of responsibility of modern man, seeking only "a loaf of bread, a jug of wine, and thou." Whatever the causes, the condition is present and we must learn to live with it, and, if possible, of course, to reform it.

As a result of all this, we of the Central Union have suffered a serious decline, also, in revenue, without which no society or institution can long endure. There is no point here in mincing words. The picture is not a happy one. In Bethlehem, for instance, in the year 1938, the General Secretary reported the receipt of society dues at six cents per capita, amounting to approximately \$3,000.00. In Allentown, Pa., last year—1957, the society dues reported amounted to less than \$1,000.00, a decline in twenty years of approximately sixty-six per cent. And that is even worse than it looks, because, in the year 1955, at Rochester, we raised the per capita tax rate from six cents to ten cents, or a total, also, of 66-2/3 per cent.

This, then, in brief, is the present picture. This is the problem we have to solve if we wish to look confidently into the future. It would be wrong to panic, wrong to think that there is immediate danger. It would be equally wrong, however, to stand idly by in the face of what is so evident and conclude somehow that all is well and that the future will be secured without effort on our part.

We are not in the throes of a fatal disease. Nor are we suffering the degeneration of senility. We have much strength and great resources. We still have excellent benevolent societies and other virile societies too, with vast potentialities, unlike that of any other organization, because, in our affiliation set-up, we are rather unique. We must recognize, however, that we are passing through a period of transition a painful transition, no less. With God's help, however, and our united, zealous, dedicated effort, we can set things aright, we can pull through the dark night and come to a new and even glorious dawn and a bright new day.

How shall we do this?

An Answer to a Problem

For a long time this problem has had our serious attention. We have approached it from many angles, deliberating long and laboriously, seeking the means of solving it at every level of our organizational life. Some of you will recall the efforts of a few years ago to rehabilitate the benevolent societies through a plan of reinsuring their members in established Catholic life insurance companies. For many reasons this was unsuccessful, and, even if successful, it would not have been a complete solution. Now we are convinced that the answer is the Social Action Membership. In this plan, individual practical Catholic men of good will are enrolled as bona fide members of our Catholic Central Union, and thereby, are made active members, automatically, of their local units, their State Branches, and the national organization. Unlike members of affiliated societies, who are represented by elected delegates at meetings, the Social Action members participate directly. Each is in a sense a delegate. He has a voice and a vote at the local level, at his State Branch conventions, at which he is a qualified voting delegate, and at the national level, where he holds the same powers and privileges. The formal convention invitation will be mailed to each Social Action member annually. The Social Action member, moreover, becomes a paid-up subscriber to *Social Justice Review*, which he will receive promptly. He will also receive the printed Proceedings of conventions, whether or not he has been in attendance. In addition, he receives, from time to time, selected publications of our Bureau. For these privileges he pays an annual dues of \$10.00. A certificate of membership and a membership card will attest to his enrollment.

Now we have said that our Social Action membership seeks to solve our membership problems and the problem of revenue at all levels—local, state and national. Here is how it is done: I have already pointed out that a Social Action member is a voting member at each level. He takes an active part, personally, in our apostolate. Furthermore, the \$10.00 paid annually in dues is divided in such a way as to provide necessary income at each level, and to provide, moreover, for our Central Bureau, eliminating stop-gap programs, such as the Central Bureau Assistance Drive, which has been anything but permanent and popular. Thus, the local and state units retain \$2.00 of the dues payment, the national organization receives \$3.00, and the Bureau receives \$5.00. This we deem an equitable distribution in view of such things as the fact that the local and state units have other means, as a rule, of raising money not at the disposal of the national organization, which must depend solely on dues collections, and the fact that the Bureau must provide many of the services for the Social Action member, such as the publications included in enrollment privileges.

Will this help us? Think of it. First of all, a body of practical Catholic men who are serious lay apostles, growing in knowledge and zeal in our social apostolate. Social Action members will be members, in the main, who sincerely have the Central Union at heart and are solicitous for the program of her apostolate. Where

there are already local units of our Union in existence, they will be the active members, the leaders in our work. Where no local units exist, Social Action members, meeting together periodically, will form new cells of study and action, which can become very effective promoters of our program.

Source of Revenue

In the second place, consider what it means in revenue. We ought to think in terms of a minimum of 5,000 such members throughout the country. That would mean, for example, an annual income of \$10,000 for our states and locals, a total of \$15,000 for our national treasury, and \$25,000 annually for the support of our Bureau.

See the contrast! Our national treasury received about \$1,000.00 last year in membership dues, and our annual goal in our Assistance Drives was \$8,000.00, which, we know, was rarely fully achieved. Consider, too, how the circulation of *Social Justice Review* will be increased. This, in itself, will be a great boon.

And so we have the problem and the suggested solution.

We have already committed ourselves to the Social Action Membership as a new and a very important arch in the structure of our Central Union.

Now the task is ours. The zeal and enthusiasm of our convention days must not be allowed to fade as the days at Jefferson City melt into the passing years. On the contrary, we must do all in our power to extend them through every day of the year, in sunshine and in rain. Everyone of us here, and every one of the hundreds of ardent Central Union members who would be here but who cannot through no fault of their own, must set the example by our enrollment and then by going forth earnestly seeking others whom we can enroll. Often it will be necessary to educate, to inform, to convince. The brochure you have received tonight will help, at least a little. Copies will be available in limitless quantities. Sometimes, speaking before groups will be necessary. Always the support of our pastors and priests will be essential. How much could we not accomplish by apostolic zeal and enthusiasm!

It will be necessary to form committees on the state level and on the local level, particularly, whose sole objective will be the enrollment and preservation and guidance of these members. Such committees will, among other things, peruse the society membership rolls, parish lists, where it is permitted, even the telephone book and city directories, to seek out, not any Tom, Dick, or Harry, but real potentials, Catholic men of good will whom we can accept as Social Action members. A card file of these names will help considerably. This done, personal solicitation must follow—personal, not by written communication. In this connection, it is a matter of experience that a committee of two or three calling on a prospective member will have more success than the visit of a single individual. We must take a page or two from the books of the professional fund-raisers who are serving our parishes and our institutions with such phenomenal success.

Once they are enrolled, we must make certain that our new members are served immediately and consistently and that their enrollment is renewed annually without fail. For this, we shall have to devise an efficient accounting system, undoubtedly handled at home and centered at the Central Bureau. With the Bureau's income increased, we ought to be able to afford the clerical help necessary. Also, where no local branches exist, we must create opportunities for the Social Action members of the area to meet regularly to discuss our program and promote it. This is important.

An Addition, not a Substitution

May I here make something very clear. Our new Social Action Membership campaign must be pursued with all vigor; but that does not mean that it must interfere in any way with our present membership, in affiliated societies, insurance groups, etc. There is no change here, at all. Social Action Membership is an addition, not a substitution.

As a matter of fact, our present affiliated societies, which we cherish, may well be rich in potential Social Action members. After all, it is in the ranks of our affiliates where are to be found men who already know us and our program, and, who, when properly approached, will welcome the opportunity to participate more directly in our program. Many of these men have attended conventions as delegates. Ours is the job to find them, enroll them, and welcome them. They will come, however, only when properly invited.

In this connection, let us not overlook the potential in our Youth Section. When our young men graduate from the Section because of marriage or age limit, they ought to be enrolled immediately—automatically, in fact. It may well be our fault if they are lost to the cause. And you, our young men of the Youth Section, remember that we want you and we need you—and the National Catholic Women's Union needs you, young ladies, too. The opportunities for service on your part are limitless, and your acquired knowledge and your youthful, Catholic spirit will do much to further our cause.

And to the ladies—and to our youth—may I be so bold as to make this suggestion: The force of firm, but gentle, persuasion is well known to you. Applied to husbands, fathers, brothers, uncles, etc., it has often proved its efficacy. Think of the good you can do for the apostolate of our Central Union if you determine to make its object, the man's enrollment as a Social Action member, your own. If each member in the National Catholic Women's Union could enroll one man—him, let us say, who is near and dear to her—what an enormous contribution to our cause!

Spiritual Resources

May I suggest, above all, that we sanctify our work—spiritualize it—offering every effort and every sacrifice to God for its success. If it be pleasing to Him, how then can we fail?

And, inasmuch as Our Blessed Lady is our Patroness, let us include for each Social Action member the very

definite responsibility of offering at least one Hail Mary daily, without fail, as a kind of simple Office, for the genuine success of our social apostolate. Perhaps we do not pray enough for the things to which we rightfully aspire.

In conclusion, permit me to take a thought from a well-chosen article in the June issue of *Social Justice Review*, in which are quoted the words of our Holy Father on the subject of the relationship between tradition and progress. They have a definite application here. We, as a century-old society, have a rich tradition. We seek, moreover, true progress in our apostolate, an unmistakable moving ahead without forsaking, in any way, that tradition. Sometimes we are accused of living in the past, and thereby losing our perspective in the present and jeopardizing our future. Those who really know us think otherwise. One would almost believe that our Holy Father had us specifically in mind when he declared in this instance: "Tradition is something entirely different from mere attachment to an irretrievable past. It is exactly the opposite of reaction against all healthy progress. . . . While progress means but the mere fact of marching forward, step by step, looking into an uncertain future, tradition conveys the idea of an uninterrupted march forward. . . . As indicated in the very word, tradition is the inheritance handed down from generation to generation, the lighted torch which the runner hands at each station to the next runner without the race slowing down or pausing. Tradition and progress complement each other with such harmony that, just as tradition without progress would defeat itself, so progress without tradition would be a hazardous enterprise, a leap into the dark."

Certainly ours is not a leap in the dark. I am convinced that we know what we are doing. Our feet rest firmly on solid ground. Our past, our tradition, is glorious; but our future is still uncertain. It is up to us to pass on the lighted torch, to find, first of all, the worthy sons to whom to pass it, and to pray and to work that they may carry it with pride, as genuine active, lay apostles, with a true profession of our beliefs. They, it may well be, will build a still more glorious tradition to pass on to the generations that follow. This, we hope and pray, will be possible, at least in part, because we acted promptly and wisely today.

May God bless abundantly our resolution tonight and our labors in the days ahead.

Delegates to the 103rd convention of the Catholic Central Union in Jefferson City were attracted to the souvenir booth conducted by the Missouri Branch of the NCWU. Realizing that delegates and visitors often wish to have mementos of the convention city, the officers of the Missouri Branch set up their attractive booth to answer this purpose. As a result of the articles sold at this booth, a profit of \$158.00 was realized. A check in this amount was recently sent to the director of the Central Bureau by Mrs. Theresa Schroder, president of the Catholic Women's Union in Missouri.

We are deeply grateful to our co-workers in Missouri and congratulate them on their initiative and ingenuity.

Arkansas Branch Convention

THE CATHOLIC UNION OF ARKANSAS met for its 67th Annual Convention in Conway. Thirty delegates representing nine societies enjoyed the hospitality of the priests and people of St. Joseph's Church. Meeting simultaneously in its Fortieth Annual Convention was the Arkansas Branch of the National Catholic Women's Union. The sessions of the two State Branches were held on September 27 and 28.

Business meetings were held on Saturday, September 27, at 3:30 P.M. and 7:30 P.M. In addition to routine announcements and reports, there was an interesting discussion on various items reported to the meeting by President Charles Harrison from the 103rd Annual Convention of the Catholic Central Union. Mr. Harrison's report of the national convention was excellent in many ways. It succeeded in transmitting the very spirit of the successful national convention, detailing all the highlights. The president disclosed two major projects as emanating from the Catholic Central Union meeting: the acquisition of Social Action members at \$10.00 per year, and a microfilming project for the Central Bureau library. Both these projects were initiated this year because the Central Bureau at this time is commemorating the golden jubilee of its founding. As a direct result of Mr. Harrison's report, it was supplemented by Msgr. Suren who was in attendance, and two delegates signified their intention of enrolling in the Catholic Central Union as Social Action members. The microfilming project will be broached to the affiliated societies later in the year.

The priests and people who attended the Sixty-Eighth Convention of the Catholic Union were enthusiastic over the prospect of holding the national conventions of the Catholic Central Union and the NCWU in Little Rock in 1960. Their enthusiasm was instilled to no little extent by Bishop Albert L. Fletcher who was present for all the sessions on Sunday. Preparations for the 1960 convention were begun immediately with the appointment of a general chairman, and a chairman of a finance committee. Mr. Carl Meurer and Mr. Joseph Spinnenweber, both of Little Rock, were chosen for these two offices respectively. The convention dates, already approved by Bishop Fletcher, will be announced in *Social Justice Review* in a subsequent issue.

The interval between the business sessions on Saturday afternoon was utilized for spiritual pursuits. At 4:00 p.m. a Requiem Mass for all deceased members was celebrated in St. Joseph's Church by Rev. James Foley, O.S.B., spiritual director of the Catholic Union. Remembered prominently among the deceased was the late Florian F. Stauder, past president of the C.U., who departed this life only a month previously.

At 8:00 o'clock on Sunday morning the delegates assembled in the school hall for such convention formalities as the various addresses of welcome and responses, the Pledge of Allegiance to the Flag, and the presentation of State Branch banners. At 8:30 a.m. a Solemn Mass was celebrated by Rev. Placidus Eckart, O.S.B., spiritual director of the Women's Branch. An instruc-

tive and inspiring sermon on the lay apostolate was preached by Bishop Fletcher. He referred to the national conventions to be held at Little Rock in 1960, and to a regional congress of the Confraternity of Christian Doctrine, scheduled for his diocese a short fortnight after the convention.

The climax of the convention was reached with a civic forum at 2:30 on Sunday afternoon. The forum itself was preceded by a business session which continued the discussions inaugurated on Saturday. The delegates were greatly encouraged by the announcement that the Knights of Columbus Council in Conway had affiliated with the Catholic Union. This new affiliation was acquired largely through the efforts of Mr. Harrison.

Five speakers graced the platform at the civic forum: Msgr. Victor T. Suren, director of the Central Bureau, spoke on "The Catholic Citizen and the Central Bureau;" Mr. Edward L. Wright discoursed on "The Civic Responsibility of Catholics;" Rt. Rev. Abbot Michael Lensing of New Subiaco Abbey outlined "The Responsibility of a Lay Catholic to His Church;" Rev. James P. McDonnell, diocesan director of the Confraternity of Christian Doctrine, spoke on the importance of the pending regional congress. A summary of all the addresses was given by Bishop Fletcher in his concluding remarks.

Immediately after the civic forum, the men, women and youth delegates assembled in church for concluding religious exercises which consisted of Benediction of the Most Blessed Sacrament and the installation of officers by Rev. Sylvester Dellert, pastor of St. Joseph's Church. Mr. Charles E. Harrison was installed for his fourth term.

St. Charles (Mo.) District Catholic Day

ABOUT ONE THOUSAND Catholic men, women and youth from many parishes in the St. Charles Deanery attended a field Mass and lecture program in observance of the Twenty-Third Annual Catholic Day conducted by this District. The celebration took place in Cottleville on Sunday, October 5.

The day's activities opened at 10:30 A.M. with a parade through the town which was led by a brass band from Duchesne High School. Beautiful fall weather provided a perfect natural setting for the Solemn Mass which was celebrated by Rev. Wm. Pezold, pastor of St. Joseph's Church in Cottleville. In keeping with the Church's wishes on the active participation of the laity in the liturgy, the Ordinary of the Mass was chanted by the entire congregation, while the Propers were sung by the choir of Assumption High School of O'Fallon. The sermon at the Solemn Mass was preached by Rev. Edward Moore who spoke on "Youth For Christ."

Two addresses were heard on the afternoon program. Mr. John W. Conoyer discoursed on "The Dignity

of the Human Person." He sketched, in descriptive language based on the data of science and geography, the development of the physical world as a cradle for man, the human person and highest and most noble of created beings. He emphasized the responsibility of the individual person to seek self-improvement and thus through such social institutions as the home, the Church, the school and the community, to make the world itself better.

Mr. Bernard Gassel of St. Louis, the second speaker of the afternoon, spoke on the golden jubilee of the Central Bureau. After describing in some detail the various achievements of the Central Bureau, Mr. Gassel took the occasion to laud the Catholic Union of Missouri for its successful efforts toward eliminating excise taxes on certain goods purchased by non-public schools.

In addition to expressing a hearty welcome to the many visitors, Father Pezold gave an interesting account of the gradual development of the Catholic parish in Cottleville. The concluding remarks on the afternoon program were made by Rt. Rev. Msgr. Anthony T. Strauss, dean of St. Charles and spiritual director of the Missouri Branch of the NCWU. The day's program concluded with the recitation of the Rosary for world peace and Benediction of the Most Blessed Sacrament.

PERSONALIA

THE MOST REVEREND ALBERT G. MEYER, newly appointed Archbishop of Chicago, is a Life member of the Catholic Central Union. He graciously accepted membership in our organization when it was offered to him by the Catholic League of Wisconsin during the time when he was Archbishop of Milwaukee.

The new Archbishop of Chicago is familiar with the Catholic Central Union and very generously attended the conventions of the Catholic League on past occasions. We are happy to say that he is a regular reader of *Social Justice Review*.

In felicitating Archbishop Meyer on behalf of the Catholic Central Union, we wish to assure His Excellency that our prayers will follow him to his new field of labors with its heavy burden of responsibility.

On July 27, the Rt. Rev. Joseph Winkelmann was invested with his monsignorial robes by Bishop Joseph Marling of Jefferson City. The investiture took place in Sacred Heart Church, Rich Fountain, Mo., where Msgr. Winkelmann has been pastor since 1929.

Msgr. Winkelmann has been active in promoting the Catholic Central Union from his earliest days in the priesthood. For many years he served as spiritual director of the Jefferson City District League of the NCWU.

In congratulating Msgr. Winkelmann, we feel that the recognition accorded him was richly deserved. We hope to have him with us for many years to come.

NECROLOGY

F. F. Stauder

A PERSON OF DYNAMIC ENERGY, Florian F. Stauder served the Catholic Union of Arkansas as president in the late thirties and early forties. During his tenure of office, he was directly responsible for engendering new life into the Arkansas Branch. In the days of his presidency he attended several national conventions of the Central Verein and advocated Anglicizing the name of our national organization as early as 1939.

On August 14 Mr. Stauder departed this life in St. Louis, his native city, after a prolonged illness. His years of residence in Little Rock extended from 1935 to 1942. An employee of the Missouri Pacific Railroad, he retired in 1956 after thirty-nine years of service.

Burial in Arkansas was preceded by a Solemn Mass of Requiem in St. Edward's Church, Little Rock. Bishop Albert L. Fletcher of Little Rock and several priests attended the Mass of Requiem in the sanctuary. Prior to the shipment of Mr. Stauder's mortal remains to Little Rock, a Solemn Mass of Requiem was celebrated in Holy Family Church, St. Louis. The Catholic Central Union and the Central Bureau were represented on this occasion by Msgr. Suren.

Mr. Stauder is survived by his wife, Olga E. Ober, three sons and a daughter. One of his sons, the Rev. Thomas R. Stauder, is assistant pastor at Pine Bluff, Ark. (R.I.P.)

CCU Branches Aid Immigrants

AS IS WELL KNOWN, one of the greatest early interests of the Catholic Central Verein was aid to immigrants. When the flow of German immigrants to our country began to diminish in the early years of the present century, this interest declined accordingly. It ceased altogether when World War I brought a complete halt to immigration. After the war, the present quota system was introduced whereby immigration became quite restricted. It was generally believed that aid to immigrants had permanently become a dead issue. However, with the inauguration of the refugee resettlement program after World War II, aid to immigrants again became an active interest, especially for organizations with a German background like the Central Verein, for the simple reason that so many of the incoming refugees were Germans or ethnic Germans.

Although branches of the Catholic Central Union generally have not responded to the appeal for aid to immigrant refugees during the past decade, there have been some exceptions. Notable among these exceptions are the German Catholic Federation of California and the Catholic Union of Missouri. The latter Branch, largely through the efforts of its former president

ual director, the Rt. Rev. Msgr. Joseph A. Vogelweid of Jefferson City, assisted the resettlement program by sponsoring days of recollection and pilgrimages periodically for the German refugees. Through his own personal efforts, Msgr. Vogelweid was instrumental in resettling no less than seventy refugees of various nationalities in and around Jefferson City. Delegates to the recent national convention of the Catholic Central Union will remember the delightful program of music and folk dancing staged by two families of Hungarian refugees who had been helped to begin their life anew in Jefferson City under Msgr. Vogelweid's kindly patronage.

The guiding spirit of the immigrant aid program of the California Federation has been the Rev. Alfred A. Boeddeker, O.F.M., pastor of St. Boniface Church in San Francisco. It is through Mrs. Barbara Meiswinkel of San Francisco that we have come to know the highlights of the program of immigrant aid in California. Father Alfred has sponsored more than fifty-seven applications, some of which were for individual persons, others for family groups. Early this year Father Alfred and the members of the California Federation arranged a triduum-type mission exclusively for the German immigrants. The sermons for the triduum were preached by the renowned German Dominican, Father Wunibald Brachthäuser, former *Domprediger* of Cologne.

In her brief report, Mrs. Meiswinkel reveals some of the problems usually experienced in assisting immigrants to resettle in a new land. She writes that all the immigrants have been placed in proper housing facilities and in jobs. "Some have become very American," she relates, "purchasing TV's and cars on time, and few have overstepped their financial limits. However, in general all is well; several American children have been born."

Although the refugees are no longer coming to the United States in large numbers, there is still ample opportunity to assist in the resettlement program. Many of those resettled in the United States for several years are now experiencing the hardships of unemployment. As a rule, communities consider these people ineligible for public assistance. Hence the former refugees find themselves in dire circumstances unless help is forthcoming from such voluntary organizations as the various Branches of the Catholic Central Union. What is of even greater importance, the former refugees in many instances are in great need of spiritual assistance. Virtually all adjust themselves to their new life very successfully from the economic viewpoint; they do not do so well in a spiritual way. There is a real possibility that many of the former refugees will be lost to the Faith unless they receive special care, such as given by Msgr. Vogelweid and Father Alfred. Hence we repeat our appeal to our Branches that they consider adopting an active interest in the spiritual welfare of the refugees now resettled in our country. Endeavors in this field are according to the finest traditions of our historic Central Verein.

DECLARATION OF PRINCIPLES

Adopted by the 103rd Convention of the
Catholic Central Union (Verein) of America
Conducted at Jefferson City, Mo., August 2-6, 1958

(Continued)

The International Situation

The conflict between the East and the West has now shifted to another battle ground, the Middle East. The landing of United States forces in Lebanon and of British forces in Jordan emphasizes the failure of a diplomacy which avoided the issues and surrendered to expediency.

We agree with Monsignor Peter J. Touhy, President of the Pontifical Relief Mission, when he said that the heart of the trouble in the Middle East is the conflict of interest between the State of Israel and the Arab States, and that "Russia has profited tremendously by the tensions in the Middle East between the Arabs and the Israelis, and that there will be no peace in the Middle East, unless the following conditions prevail:

1. That Palestinian refugees (almost a million) along the Israeli-Jordan border and in the Gaza Strip) are given the choice between repatriation to their former homes, or compensation, as provided in a United Nations resolution of December, 1948.

2. That fantastic artificial borders, especially as created after the Suez crisis between the Arab States and Israel, are revised.

3. That the Holy City of Jerusalem is internationalized according to the plan laid down by the United Nations General Assembly in November, 1947."

To this we add that the proper and lawful national aspirations of the Arab community to self-determination be supported.

On the other hand, we are aware of the dire effects of continued attacks on national sovereignties by indirect aggression and ask that the representatives of the United States to the United Nations General Assembly introduce concrete proposals in the United Nations General Assembly which will implement and reinforce the 1949 United Nations resolution on "Essentials of Peace."

In the face of the continued persecution and martyrdom behind the Iron and Bamboo Curtains, we again voice our opposition to any form of assistance, either military or economic, to the tyrants of these countries. We repeat that our government should sever diplomatic relations with such godless governments as long as they refuse to allow the free exercise of religion within their borders.

We continue to oppose any invitation to the head of state of any godless government or any member thereof, to come to the shores of our country as the guest of the American people, because we believe that such an invitation is fraught with dreadful misinterpretation, and might be construed as an approval of the policies and deeds of such a godless government; furthermore, such an invitation might even be used by the masters of these countries as an instrument of propaganda and of further repression against the captive nations.

Should it come to pass that, due to the convening of the Summit Conference of the heads of State at the United Nations, one or more of the heads of such atheistic states shall, under the provisions of the Charter of the United Nations, be permitted to attend the meeting of the Security Council in New York, we believe that such head of state shall be treated only as a diplomat in attendance at the meeting, with only the cold formalities of protocol due such a diplomat, and not as a guest of the people of the United States.

We also repeat our unalterable opposition to the recognition of Communist China and its admission to the United Nations.

Young Men in Military Service

The annual convention of the Catholic Central Union takes cognizance of the following communication received from a member of our armed forces with an excellent record, who seems also to speak in behalf of his comrades:

In these times of unrest, threatening calamity and physical violence, we Americans are ignoring in a peculiar way a significant figure in public life today. That figure is the American serviceman.

What is obvious is his importance to us, his countrymen, and to our neighbors throughout the world. Moreover, he is referred to as an ambassador and personal representative of America in each foreign land where he is stationed. To millions of people around the world he is the personification of the American man.

Because we can easily recognize his importance, especially in the critical times of today, it is strange indeed that he is in a very real sense a rather forgotten person. Unless he is a husband, son or brother, this "ambassador of America" is quickly labeled by the community as someone to be shunned, and his wife and family ignored or looked upon with anger or derision. When this married serviceman seeks a home, at best only the shoddiest is available; much too often his family lives in a muddy or dusty trailer camp on the edge of a town. His wife is soon inured to moving, living "temporarily" all the time and being snubbed. His growing children become used to changing schools, attempting to make acquaintances and oftentimes lead a very lonely life.

But the married serviceman considers himself fortunate indeed as compared with his brother, the unmarried serviceman. For this bachelor "ambassador" a special treatment is reserved by the American community. He is something of a dubious character and is avoided by the majority of the community and, generally speaking, treated with unfriendliness.

Yet, whether we wish it or not, whether we agree with it or not, the fact remains that the American serviceman is and will be for some time an important part of the American community. As such he is entitled to fair treatment and concern. Since he is a person who voluntarily or involuntarily is rendering a service to his fellowmen, the community should aid him positively, when he seeks to live his life as his civilian neighbor. Finally, since this serviceman becomes our

personal representative when in a foreign land, we should have a personal interest in his spiritual and material well being; in his attitudes, education and behavior.

Let us, therefore, resolve that we pay heed to the efforts of the American serviceman to adjust to our community life; that we recognize the married serviceman's needs, of being accepted in the community, and of a home and environment to raise his family; that we aid the serviceman to further his education, mold the proper attitudes and, above all, enrich his spiritual life so that as an "ambassador of America" he may transmit to the peoples of the world the democratic and spiritual ideals of his countrymen.

A New Phase of the Agricultural Question

The Catholic Central Union has as all times, from its very beginning, taken a great interest in the welfare of the farmer and his family. The agricultural situation has become more and more complicated and the problems of the farmer call for very careful consideration for a number of reasons. One of them is the danger that farmers lose their proud independence and become chattels either of the State or large interests.

Bishop Joseph M. Marling of Jefferson City, in a convention address, pointed out the growing tendency among the farm population to migrate to the cities. This trend reflects developments in recent times, which in the end may have undesirable results for those concerned and the country at large. It seems to be necessary to give thought to the realities of the situation and forestall the rise of a class with an uncertain future.

Organized Labor

The Catholic Central Union, in conformity with the Papal Encyclicals, has always maintained a friendly attitude toward organized Labor and repeatedly cooperated with it in legislative matters. At the same time, it regrets that Labor—or at least some segments of Labor—as serious developments have shown in the past year—is following materialistic tenets and trends of our times.

The great Labor encyclicals of Leo XIII and Pius XI, while they show an intense interest in the material betterment of the workingman's condition, insist that our primary concern in the Labor problem—as in the whole Social Question—must be the cultivation of the Christian spirit. The master-principle and main argument of the encyclicals—as one of the speakers expressed it at this convention—is that Labor as well as Capital must be imbued with the Christian Spirit. "This is the unheeded message that cries for hearing particularly in our times. In point of fact, practically all the wishes expressed in the encyclicals pertaining to the material betterment of Labor have come to a fulfillment in our country, to an extent undreamed of at the time of their utterances. . . . It is safe to say that Labor never 'had it so good' as far as material welfare is concerned."

And yet, it appears to be doubtful that greater satisfaction and a definite sense of security prevail. We do not, the convention speaker said, "find in the present conditions the peace of Christ which issues from His Spirit. The main argument of the encyclicals has

been unheeded. That argument is spiritual, insisting that the material welfare of Labor and the real reconstruction of society depends upon imbuing the individual hearts and minds of men with the Christian spirit." Lacking the Spirit of Christ and bowing to purely materialistic standards, and relying merely on strength and power, our economy, despite all outward appearances, will be powered by other spiritual forces that may well explode as disastrously as the revolution in Russia forty years ago.

Looking at the present situation against the background of certain revelations in official investigations in the past year, some people are inclined to generalize the results of these investigations. That, of course, would be unfair. There are many honest and decent Labor leaders and the rank and file of union members undoubtedly were shocked by the unwholesome and dangerous conditions proved to exist in some powerful Labor organizations.

Furthermore, such evils cannot be eradicated either in the camp of organized Labor or in any other segment of our society by temporary reforms and palliations brought about by demands of expediency. They can be overcome only by a new spirit, "restoration in Christ," as proclaimed by St. Pius X. To contribute their share to this end, Catholic workers should imitate the example of some of their brethren who have heeded the earnest pleas of Pope Leo XIII and Pope Pius X and organized religious associations of Catholic workingmen to stand alongside and supplement the neutral unions.

(To be concluded)

Valuable Acquisitions for the Central Bureau Library

WITHIN THE PAST few months the Central Bureau received from several sources shipments of old publications in both German and English, as well as souvenir programs, Proceedings, etc., of Central Verein national and State Branch conventions, which represent valuable additions for our Central Bureau library.

The largest of such contributions came from Mr. Leo M. J. Dielmann of San Antonio, who sent four boxes of assorted publications, virtually all of which found their way on our library shelves. Mr. Dielmann was thoughtful enough to send us in advance of the shipment a carefully prepared list in which each publication sent was fully identified. We were particularly pleased to receive the many issues of German publications to supplement our own collection. In many instances Mr. Dielmann's contribution supplied us with missing numbers, whereas where there were duplicates, his issues were often in better condition than were ours and thus served as good replacements.

Another contribution to our library was received from the widow of the late E. V. P. Schneiderhahn of St. Louis. An attorney of note, Mr. Schneiderhahn was a recognized leader in Catholic circles for many years. He served as president of the Catholic Union of Missouri and was generally active in Central Verein affairs for the greater part of his life. The Schneiderhahn

Contributions to the CV Library

General Library

MRS. E. V. P. SCHNEIDERHAHN, Mo., Papers, letters, miscellaneous notes about World War I, Woodrow Wilson; Handbook of Federal Indian Law. Dept. of Interior, 1945; Prohibition Materials, Debate, America First File; CV, CU of Mo., reports, earliest proceedings.—R. T. REV. MSGR. V. T. SUREN, Mo., *Little Business in the American Economy*, Urbana, Ill., 1958.

German Americana

R. T. REV. MSGR. JOSEPH A. VOGELWEID, P.A., V.F., Mo. *Deutsche Geschichtsforschung Fuer Missouri*, Nos. 1, 2, 3, 4. Missouri, 1914.—R. T. REV. MSGR. V. T. SUREN, Mo. *In Der Heimat Des Herrn*, Germany, 1958.

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Chaplains' Aid

Previously reported: \$32.57; Philip W. Kleba, Mo., \$2.75; CWU of N. Y., Inc., N. Y., \$25.00; Total to and including October 9, 1958, \$60.32.

Catholic Missions

Previously reported: \$1,127.21; Philip Kleba, Mo., \$10.00; St. Louis and St. Louis Dist. League CU, Mo., \$9.15; August Springob, Wis., \$20.00; Society of the Propagation of the Faith, N. Y., \$10.00; CWU of N. Y., Inc., N. Y., \$125.00; Mrs. Mary Jane Sokol, Mr., \$7.00; NCWU Troy Branch, N. Y., \$20.76; Carmelite Sisters, Wis., \$30.00; Frank C. Schneider, Ind., \$10.00; Mrs. Wm. Vilda, Mo., \$5.00; CWU of N. Y., Inc., \$17.00; N. N. Mission Fund, \$40.00; Mrs. Wm. Lueke, Mo., \$8.00; Mrs. A. M. McGarry, Mo., \$10.00; Edwin F. Debrecht, Mo., \$15.00; Miss Anne-Marie McGarry, Mo., \$10.00; N. N., Missouri \$50.00; Total to and including October 9, 1958, \$1,524.12.

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Foundation Fund

Previously reported: \$300.00; Edwin T. Fieberger, \$50.00; Total to and including October 9, 1958, \$350.00.

collection contained many clippings and published articles on such topics as Prohibition, etc., in which Mr. Schneiderhahn was particularly interested.

Let us repeat that we are thrice grateful for all contributions to our Central Bureau library. Those who help us by sending us old documents of various kinds make a very substantial contribution to our Catholic cultural heritage.



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